

INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

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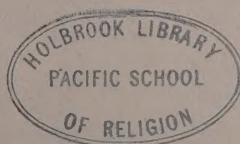
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OF RELIGIOUS EDUCATION

VOLUME 29, No. 8

APRIL 1953

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Cover Page

"Christ Carrying the Cross," by Giovanni Battista Carracciolo (Italian, 1570-1637). Austrian Government. Supplied by the Art Institute of Chicago.

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Too Big to Handle?

An Editorial

THAT'S THE WAY I believe it is. Do you see?"

"Yes, I think I begin to understand. So that's it! I'm glad."

So the interpretation of the Christian faith is carried on in the most important conversation between human beings, that in which teachers help pupils to find their way in their relationship with God.

It is the witness of a teacher to his Christian faith and the glad response of one who is learning from him. It is the witness of one who is mature in Christian experience, helping others to find themselves in the presence of God and in communion with him; helping them to live according to the insights which come in such a relationship.

Probably no one reading this page would question the central importance of Christian faith, nor the importance of the Christian witness which leads persons into a full and mature relationship with God. Yet, the pupils are often led through "lessons," Bible stories and projects as through a maze, with both teacher and pupils losing sight of that major purpose.

This is serious. "If salt has lost its taste, how shall its saltiness be restored?" (RSV) If the church has lost its way in its teaching, the church itself shall be lost. If the teachers lose the message, from whose lips shall the young hear it?

During recent years churches have made amazing progress in the development of teaching materials and tools. A teacher has much more in the way of aids with which to make his teaching effective than was the case even ten years ago. This is all to the good. But what about the claims of the teaching ministry of the church upon the persons who do the teaching?

Can the church bring forward enough trained leaders?

Church school enrollment is on the increase. It will continue to increase, with the large numbers of small children growing older and



The program of the Leadership Education Section meeting in Cincinnati, February 10-12 was climaxed with the presentation of Price H. Gwynn's book "Leadership Education in the Local Church" to members of the Section. The books were given by the publishers, the Westminster Press. Above, the Rev. Paul H. King, National Council of Churches, presents a copy to Dr. M. Earl Cunningham, Methodist, while the author looks on.

with the birth rate increasing, even if the *percentage* reached does not increase (which it should). At the same time, there will be a decreasing number of young adults from which to draw leaders.

This adds up to something of an emergency, increasing in seriousness for a good many years to come, in which the church must attempt more conscientiously than it has yet the development of a large force of competent, mature teachers. The claims of the church upon its members as teachers when they are needed have been too easily placed second to many other demands and desires. The church must take more seriously than it has yet the presentation of those claims, and the providing of training and supervision for those who will accept responsibility.

What this means to each church

This is an issue every local church must face for itself. There are two tasks it must undertake.

1. The opportunity offered in leadership training schools conducted by denominations and by councils of churches must be convincingly presented to teachers. Many teachers are not now even told about those training opportunities, to say nothing of being told convincingly. Probably half the teachers who go to training schools had to overcome more obstacles to get there than many are using as excuses for not going.

2. Every church, if it honestly intends to meet the growing need for trained teachers, must develop its own local recruiting and training program. A comprehensive and helpful description of what a local church can do to develop lay leadership was given in the May, 1952 *Journal*.

This is an old problem. Its dimensions are increasing. Will our interest, our imagination, and our effort increase even faster?

Virgil E. Foster

The Purposes of God

by John C. Trever

*For as the rain and the snow come
down from heaven,
and return not thither but water
the earth,
making it bring forth and sprout,
giving seed to the sower and
bread to the eater,
so shall my word be that goes forth
from my mouth;
it shall not return to me empty,
but it shall accomplish that which
I purpose,
and prosper in the thing for
which I sent it.*

(Isaiah 55:10-11, RSV)

IN COMPARISON with the former translation of verse 11, "it (my word) shall accomplish that which I please," the Revised Standard Version has recovered a deeper meaning for this passage in Isaiah. The Hebrew word *chaphets*, here translated "purpose," usually means just "to be pleasing." The context of these verses, however, would strongly support the RSV translation; for the emphasis is upon God's Word "accomplishing," "prospering" and "not returning empty," implying a plan back of it all. The prophet's comparison of God's Word with the carefully integrated plan in nature (verse 10) to bring forth the elements necessary to sustain life lends even greater weight to this happy translation.

The words "please" and "pleasure" can, of course, imply this larger meaning in such a context, but the common usage tends to obscure it. It is more than pleasure that has led God to act through his Word, which refers here to that which has been proclaimed through the prophets; it is a planned strategy of God in his dealing with men. The poetic structure and format of RSV here is especially helpful in capturing the full force of the prophetic emphasis.

Recognizing that the use of "word" in this verse could not have meant to the ancient writer the Bible as we know it today, we might nevertheless

say that the Revised Standard Version of the Bible is an instrument which is helping to accomplish for God the purpose for his Word and to prosper it among all men. It brings forth the ancient words in living language. The tremendous success of the new version, the countless numbers of people who are finding the Bible interesting and thus are reading it for the first time, and the impact it is making upon the country, are all witnessing to the fact that the purposes of God are being prospered.

Similar translations of the related Hebrew noun in Isaiah 44:28 and 46:10 in RSV likewise lend a deeper meaning to the historic implications of these passages:

who (the LORD) says of Cyrus, 'He
is my shepherd,
and he shall fulfill all my
purpose' (44:28a)

saying, 'My counsel shall stand,
and I will accomplish all my
purpose,' (46:10b)

The prophet sees in the rise of Persia under Cyrus a part of the plan of God to redeem his downtrodden people, that they may fulfill his larger purpose: to be his servant.

Again in Isa. 48:14 the same word is used to express God's purpose with respect to Babylon, from which his people shall go forth. Perhaps the best known use of the word is in Isa. 53:10, where RSV has translated both the noun and the verb with "will," referring to God's treatment of his servant.

Yet it was the will of the LORD
to bruise him;
he has put him to grief;
when he makes himself an offering
for sin,
he shall see his offspring, he
shall prolong his days;
the will of the LORD shall prosper
in his hand;

It has been somewhat difficult to conceive of God's being pleased to bruise his servant, but it is easier to think of it as a part of his purpose, when all other means to bring men back to him had failed. Thus God's purpose is prospered through his suffering servant.

In all these passages our translators have helped us to capture more fully the spiritual connotation of God's actions in his dealings with men. Here we are confronted with a God who cares, not as the ancient (or the modern) pagan frequently thought: a God who wills and acts according to caprice, moving men through fear to pay allegiance. God has a plan for his universe, an essential part of which is his plan for man, whom he has created to be a part of that universe—this was the faith of the ancient prophet. Man cannot fully comprehend the purposes of God which seem at times even to run counter to his own sense of justice and right, but through faith man has been brought to trust the ultimate justice and victory of the divine plan.

The ancient Bible writer living in a pre-scientific age could not through reason or logic conceive of the intricate structure of the universe which God had created, but through faith he related himself to that divine plan.

Today, confronted by the vast resources of scientific laboratories, man sees more clearly the intricate design of this amazing universe. From the tiniest particle, the atom with its nuclear and electronic structure, to the vast star-galaxies of infinite space, he can trace a thoughtful pattern in all matter. Only a God of infinite wisdom and creative power could conceive of such a plan and perform it. But man today often fails to relate himself to that plan and discover God's purpose for his own life. It is easy to think of himself as but a mere speck of protoplasm caught in a vast machine of matter to live out his moment of time and then disintegrate into oblivion.

Confronted by the words of the ancient prophet, who through faith related himself to God, one is reminded that there is purpose in all of life. The more one relates himself to God, the more conscious he becomes of God's purposes. Thus it is that through his Word, God is accomplishing his purpose.

PRAYER

Eternal God, we thank thee for all wisdom that has opened our eyes to the wonders of thy creation. Grant us the vision of thy purpose for our lives. May thy Word prosper in us. Amen.

Dr. Trever is director of the Department of the English Bible, Division of Christian Education, National Council of Churches, Chicago, Illinois.

Friend of Christian Education

IT WON'T BE THE SAME here at our offices without Mr. J. L. Kraft. He was a friend and supporter of the International Council of Religious Education from its earliest precarious days, and was still serving the interests of its successor, the Commission on General Christian Education of the National Council of Churches, at the time of his death. He was only seventy-eight years old when he died, and his spirit was so young one expected him to live much longer.

There are many organizations which must feel that they are the chief mourners of Mr. Kraft. All over the country the widespread factories and offices of the Kraft Foods Company closed all day on the day of the funeral, in honor of the man who had founded the company in 1903 and who, soon after coming to the United States from Canada, had invented the pasteurizing process of cheese which was its chief source of success.

The Northern Baptist Convention knew him as one of its leading laymen—first vice-president of the Convention, active on many denominational committees, especially those dealing with matters of education, a trustee of one of its colleges and one of its seminaries, and as chief protagonist in the dramatic acquisition of the beautiful denominational conference grounds at Green Lake, Wisconsin.

The North Shore Baptist Church in Chicago, where his funeral was held, must feel that one of its major supports has gone. He was superintendent of the Sunday school there for thirty-four years, and a deacon for probably a longer time.

But we, too, had long and happy associations with Mr. Kraft, and we recall these in loving memory.

A few years ago he came over to our offices and led the worship service for the Council family. Everyone was enthralled by his talk. Swiftly spoken, humorous, colloquial, full of personal anecdotes, inspirational in effect—it demonstrated his deeply sincere Christian spirit and his very



practical grasp of the implications of Christianity for our times. No wonder laymen's groups all over the country invited him to come and speak to them.

On another occasion Mr. Kraft invited all of us—there must have been about eighty at that time—to come to his home in Wilmette, north of Chicago, to see his collection of precious and semi-precious stones. He had taken up the hobby of grinding and polishing stones in 1940, and became one of the country's best known amateur lapidaries. His book, *Adventure in Jade*, which sounds exactly like him, is an entertaining account of his activities in collecting, cutting, polishing and setting lovely stones, especially his favorite, jade, in many colors. As he talked about his stones he could not help commenting on the marvelous imagination and power of their Creator.

He enjoyed taking stones other people had found, cutting and polishing them to bring out interesting patterns, and putting them in attractive settings. He gave away hundreds of his own jewels as tokens of appreciation to people in his own company and in the various organizations in which he was interested. Among the proudest owners of handsome jade pins made and donated by him are the "Quints"

in our offices—the secretaries who have worked with us for five years or more. There are twenty of these now.

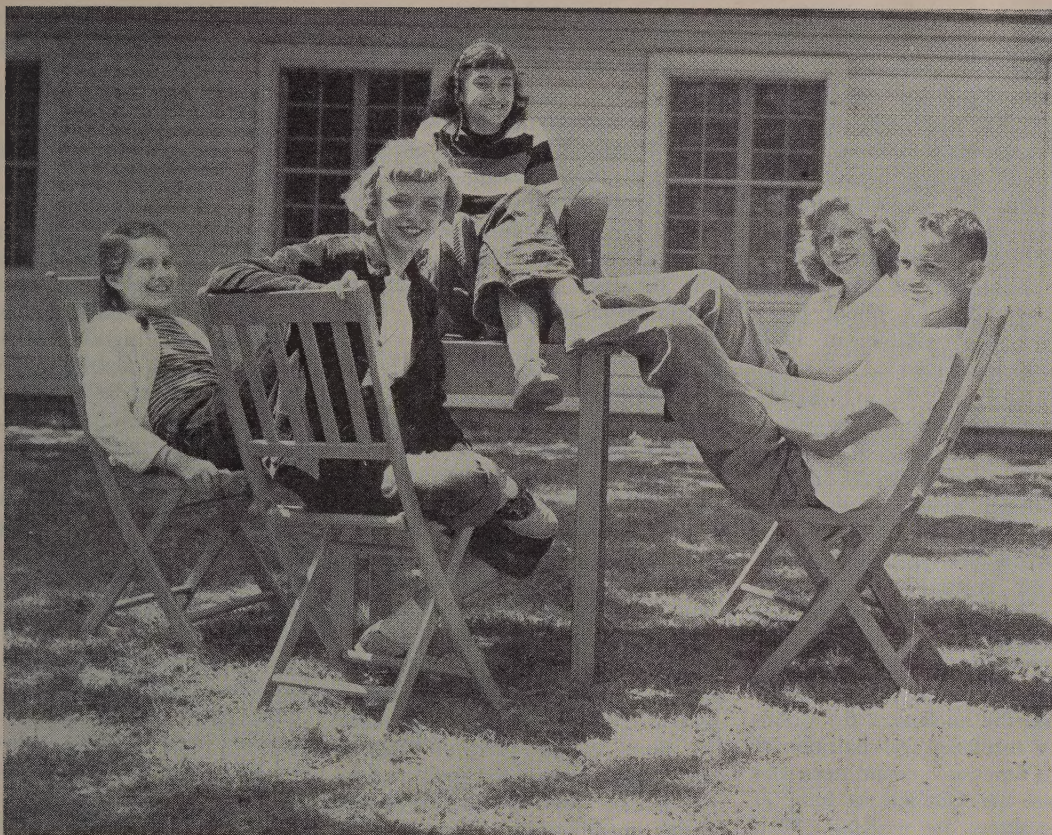
Recently he gave to the North Shore Baptist Church a window made entirely of translucent American jade cut and polished to about half the thickness of stained glass. At the service dedicating this window the minister said that he believed in years to come the church would become known as the Church with the Jade Window.

Our Finance Department knew Mr. Kraft best. He was the Treasurer of the International Council from 1922 until its merger into the National Council of Churches in 1950, and continued as the Treasurer of the Division of Christian Education and Associate Treasurer of the entire National Council of Churches. His personal letters to friends as well as his own generous contributions helped immeasurably to give the co-operative work in Christian education a sound financial undergirding. He was always a member of the Board of Trustees, giving guidance in management from his wide business experience.

He was particularly fond of Conference Point Camp, our conference grounds on the shores of Lake Geneva, Wisconsin, and was chairman of its board for twenty-four years. The new dining wing there is named in his honor.

In 1944 Mr. Kraft was the first recipient of the national Russell College distinguished service award, an attempt of the constituency of the International Council to express its appreciation for his services to Christian education in his local church, his city, and his adopted country. To give him adequate appreciation was impossible, and he would have considered fulsome praise superfluous. He seemed never to do anything he did not want to do. Fortunately, his will followed so closely that of his Master that nearly everything he did added to the sum of goodness in the world.

Lillian Williams



Rodney M. Britten

What Do You Do with Junior Highs?

by Gladys Jackson

IF YOU ASK, "What do you do with junior highs?" the answers will vary according to the person replying. They will probably range from "I just endure them," to "Oh, I enjoy them." Perhaps there is no other age group which can be more frustrating and at the same time more challenging than these boys and girls who are no longer children and yet not quite grown up. How can interested and willing adults, especially leaders in the church, help them in the growing-up process?

Accept them as people

Status is important at any age, but

Miss Jackson is an associate in the Department of Youth Work, Board of Christian Education of the Presbyterian Church in the U.S., with responsibility for work with junior highs. Her headquarters are in Richmond, Virginia.

particularly so to those who are not sure of their standing either in their own eyes or the eyes of others. Junior highs want desperately to be accepted as people in their own right. Although they are very childish at one moment they can become surprisingly mature in the next. Therein lies a good part of their charm, but this sudden shift is responsible for the mingled reactions of surprise, shock, pride, fear, bewilderment, and love of many adults who work with them.

The church should seek to understand something of the conflicting loyalties, the unspoken yearnings, the weathervane disposition, the motivating interests, the inherent needs, the potential abilities and the sensitivities of junior highs.

Shy Suzy, Talkative Tom, Showoff Sammy, Sophisticated Sally, and Stu-

dious Sandra are each individuals: each different and yet very much alike in their basic needs of acceptance, understanding, and love.

Plan together

The purposes of junior highs and the purposes of their adult leaders are not always the same. Neither will go very far toward accomplishing their purposes until they have planned together and worked out common purposes. A teacher may plan a worship service around the theme of reverence, hoping to instill in junior highs a more reverent attitude, but he will not succeed very well until the boys and girls themselves decide that reverence is an attitude they desire.

One of the best ways to set up common purposes is in working with

small committees appointed to do specific jobs. In this way adults and junior highs can share their ideas freely. Junior highs will tackle many knotty problems and come up with surprising solutions—solutions which they can put into effect because their own age group will accept ideas from them more readily than from an adult. This doesn't mean that the influence of the adult is not felt—in fact, no committee of junior highs should ever meet without an adult available to give guidance.

Every junior high group, whether it consists of only one Sunday school class or a whole graded department with many varied activities, should have a Council made up of chosen members of the group. Such a Council comprises the planning group, which, with its adult adviser, plans for the whole program of the age group. Officers are usually elected for a term of six months. These officers (president, secretary, and treasurer), form the nucleus of the Council. Other members are chairmen of short term functional committees who remain on the Council as long as their committees are working. Such committees are dissolved as soon as their one specific job is done.

Not only is it necessary for plan-

ning to be done by the Council, but also all adult leaders who work with the age group should have opportunities to do planning together so they can coordinate their activities, avoid conflicts, and agree on common goals toward which they will work. Usually once a quarter is often enough for such a meeting, although informal clearing of plans will probably be done many times between scheduled meetings.

Provide program to meet needs

Jesus' great concern when he lived on earth was for people. He looked beneath the surface to the potentialities of each person he met and then tried to help that best self. He told people that he had come to offer "abundant life." That abundant life can be a reality for junior highs if their church provides a program to meet their needs.

The church program for junior highs includes everything the church does to influence the whole personality. Some of the parts of program are regularly scheduled such as Sunday school class, evening meetings, church membership classes, worship services, etc. However, sometimes unscheduled items can be just as effective (or even more so) in the process

of helping junior highs toward Christian maturity. Serving at a church supper, a moment of high worship during a sing, conversation with a teacher, preparation for a Sunday school class, packing clothes for overseas relief, membership on a committee, reading the Scripture in Sunday school, listening to a story, helping to write a prayer litany—all these are part of program too and no one should overlook their possibilities in helping junior highs come into their heritage of the abundant life.

Program must be balanced so that it does not neglect important areas of life and so that it may contribute definitely to the Christian growth of junior highs. Worship, study, service, and fellowship are so closely related it is often hard to separate them—that in itself is good. Study should lead to action; action should require further study; worship must be a part of service; and fellowship is an outgrowth of all the others. Each of these parts supports all the others. Leaders need to check constantly to see that they are kept in proper balance.

No part of program exists for its own sake. Sunday school classes are not held just because it's the "thing to do on Sunday" but because they provide an opportunity to help junior highs understand and apply the message of the Bible to their own lives. Parties are more than a good time—they help people become recreated. Suppers are not just to feed people—they meet a real need for fellowship. Visits in the homes of junior highs are not made because a book suggests it, but because leaders have to know the people they are leading. Hymns are not sung because they are traditionally part of a service, but because they help people express their highest emotions of joy, love, praise, petition, dedication, etc.

Leaders, then, must use people as their pattern and plan program to fit their needs rather than making the pattern and trying to make people fit it.

Many discoveries have been made as to how needs of junior highs can best be met. Here are three of them: (1) people learn best in small groups where each person can contribute and where more attention can be given to the individual; (2) co-ed grouping provides some of the normal associations boys and girls need in the

How to Use This Issue of the Journal

"What Do You Do with Junior Highs?" This article is based on a statement adopted by the cooperative Committee on Youth Work. Every teacher of junior highs should read it. (Page 5)

Every church which is crowded should read the article on the use of space in small churches. It applies to all churches where space is at a premium. (Page 15)

Prepare NOW for vacation church school and include the junior highs. See the article on page 7.

Your church DOES need adult classes. If you've thought it did not, read the article on page 11.

On Teaching the Bible

Has each of your teachers had a copy of the special October, 1952 issue of the Journal on "Teaching the Bible Effectively?" Over 15,000 extra copies have already been sold. A small supply is still available. For prices, see the index page of this issue.

growing-up process; and (3) informal methods which allow for a great deal of participation by the junior highs are much more effective than formal ways of teaching.

The unique contribution of the church is made as boys and girls grow in their relationship with Christ. In this process relationships to self and to others become more Christian and the junior high takes his place as an active citizen in the Kingdom of God.

For the most part the junior high program is centered in the local church. However, the summer camping program and other occasional meetings on an area level have an important place. They are planned by adults, using the same principles which are outlined above. Since they are adult planned there is no need for a junior high Council above the level of the local church.

Evaluate results

One of the best ways for junior

highs to grow is by evaluating their own program. Our hindsight is often better than our foresight. When a class is boring, when an outing is successful, when attendance drops, when a project stirs interest—then it would be helpful for junior highs to take an honest objective look at the situation to see what brought it about. Such questions as the following might help: were plans made too hurriedly? Did every person involved know exactly what he was to do? Did the group attempt too much, was enough interest aroused? Could everyone take part? What was done to make it important to every person in the group? At what point was preparation good (or poor)?

As failures and successes are analyzed and understood, junior highs can be helped to correct mistakes and build on success. This very honest looking at oneself is a most important part of growth.

Not only do leaders of junior highs

need to help them evaluate, but they need to do their own evaluation also. Are they reaching all the junior highs for whom the church is responsible? Are changes taking place in people? Is the program becoming top-heavy? Are all leaders carrying their share of responsibility? Are purposes clear? Are the goals of Christian education being achieved? A periodic check-up is well worth the time involved.

Build a Christian fellowship

A junior high group in the church should be one in which the Spirit of Christ is so much a part that each person can be himself, one in which each individual is free to grow in the likeness of Christ and to help others to become a part of that "redemptive fellowship."

Christian community can be built only by constant effort, untiring giving of oneself, and continuous prayer. It is the atmosphere in which junior highs and their leaders can live the abundant life.

Junior Highs

in the Vacation Church School

by **Barbara North**

Are you taking full advantage of the vacation leisure time still enjoyed by the younger teen-agers?

JUNIOR HIGHS have a special place in the vacation church school. We sometimes forget this since the vacation school has for so long been considered a vital part of the church's program for children. Usually the program includes a class for junior highs, but it is not always conducted in ways suited to the seventh, eighth and ninth graders. This

article is an earnest plea to planning committees to consider the nature of the younger teen-agers and their interests when setting up the 1953 vacation church schools.

The ninth graders do not often go to the vacation church schools now held. They get summer jobs or feel that vacation school is childish. Some who are entering the eighth grade in the fall take part, but in too many cases the only ones really participating are boys and girls who have just been promoted from the sixth grade and have had no actual junior high

experience as yet. I mention this because the membership of the group will determine the program. A change of time or of type of activity may attract the older boys and girls.

It is important to point out that the junior high department in the vacation church school should be planned according to the same principles on which other program for this age group is based. Junior highs do not happily switch suddenly from Sunday evening or weekday meetings which they have helped to plan, to those which are entirely set up and

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Rodney M. Britten

Vacation church school for junior highs should combine relaxation and fun with serious study and meaningful worship.

dominated by even the most acceptable of adults. Therefore it is essential that leaders for the vacation church school understand junior highs with their growing sense of independence and their desire to try their own ideas. These boys and girls straddle between childhood and adolescence and leaders must understand this.

These leaders who work with them—what remarkable people they must be! Yet it is not impossible to find them if committees realize their need early enough. Choose adults (some men if possible, as well as women) who enjoy seventh and eighth graders, who will prepare eagerly and carefully (they need more ideas ready than they will use) and who are radiant in their Christian faith. The longer, more frequent sessions which are a characteristic of the vacation church school make possible an intimate companionship with these adult friends, the fruit of which may be a growing sense of discipleship on the part of both.

Junior highs should have a definite

place in the vacation church school picture. Remember, as you plan, that the title is VACATION (should be relaxed and fun) CHURCH (should certainly be a religious experience) SCHOOL (should provide definite learning). With that word, let's make some suggestions:

1. Program should be informal though guided. Use short-term committees. Offer alternative ideas so the boys and girls may make a choice of activity or goal. Use advanced techniques, such as research, making use of concordance, Bible atlas, Bible and other resources to find answers to questions. Turn to the making of time lines and maps with which they perhaps have had experiences as juniors. Lean heavily on informal dramatics and almost not at all on prepared scripts. Instead of dull drill on the great memory passages from the Bible, hymnal or Book of Common Worship, use the technique of choric reading. Take trips. Send the young people out to interview folks who can help you in the development of a course.

It is not variety for its own sake that we want, but through a variety of methods learning is more likely to take place than it is when sessions open, proceed and close in exactly the same way each day.

2. It is not always necessary for the junior high department of the school to attend in the morning when the children's departments meet. More than one community is holding the junior high section in the late afternoon and evening. In one larger parish, senior highs and adults join the junior highs in a schedule of evening classes and a play hour is provided for the younger ones.

Another possibility is to hold two or three evening sessions (from 5:00 to 8:30 for instance) each week over a longer period of time, three or four weeks instead of the usual two.

3. Junior highs need to learn to serve the church and the vacation church school offers such an opportunity. Let's say quickly, "not as teachers," but also recognize a long list of things both boys and girls can do: run errands for the school di-

rector or department teachers; do traffic patrol duty during the hours when children are crossing the street; distribute (even prepare) posters and handbills announcing the school; register pupils; run the slide or film strip projector (hesitate before assigning too young a person to the sound movie projector); assist with the younger groups under the direction of the teachers; play the piano for various departments; serve as librarian; clear up rooms at the end of each session while the teachers meet; carry chairs out into the lawn and back again.

4. If this kind of plan is followed, at least three comments should be made. One is that the boys and girls need to be carefully briefed on their assignments. They should be assigned to a particular department or person so there will be no shirking of responsibility. Second, they should evaluate their experience: are they really helping the school to run more smoothly; what is the purpose of a vacation church school; how can they improve their service? Third, arrange these responsibilities so that they interfere as little as possible with the group's own activities. Some of them should be done before or after the session. Others will make it necessary for one or two pupils at a time to be on duty outside the junior high department. The leader should be one who can adjust to a flexible program of this kind and take full advantage of the time available with each boy or girl.

5. There are several types of program material which may be used. Sometimes ideas which were planned in the junior high fellowship during the year but not completed can be carried on to completion. Some of the denominations have special vacation church school texts for junior highs. And of course there are the cooperative texts used by all the major denominations. A list of these is given at the end of this article. Some texts which are still good were published several years ago and the leader must bring them up to date with news items and current observations. One which is usually listed was obviously written before World War II, yet has a fine theme and can still be used if brought up to date.

And don't neglect the Friendship Press books each year. These are the beautifully printed and illustrated

reading books published by the denominations through the Joint Commission on Missionary Education of the National Council of Churches. There is a different subject each year. A leader's guide is printed, as well as the story text. *More About Africa*, by Helen Baker and the program guide for *When Given a Chance*, by Lucille Hein are excellent for vacation church school use.

All these materials may be obtained from your denominational bookstore. Your board of education and board of missions will also be able to give guidance and additional resource materials.

6. Use the resources of the community to enrich the program, such as the library and the public parks and, if appropriate to the subject, departments of the local government. Invited adults, including parents of the group, can often add a great deal. Invite a member of another race or nation to be a member of the staff; a foreign student might enjoy such a contact. Let him talk freely with the junior highs so that they may come to know each other as real people.

7. Be sure that opportunities for *worship, study, fellowship and service* are given, no matter what the theme may be. These are good criteria by which to judge the worth of the program. Keep in mind that we want to guide young people into a closer fellowship with Christ and a real sense of being part of his church.

The junior high Fellowship in a local church properly includes everything that is done with young people of that age. This means that a vacation church leader would do well to consult other adult leaders and carry over into the summer program any ongoing interests or concerns of the group. A conference with the other leaders at the end of the school also would give both a chance to see how the summer experience can strengthen, or even inspire, a regular throughout-the-year fellowship-hour program if one is not already being held. I say inspire, because often when boys and girls discover what fun it can be to do their own planning and how their very own ideas are respected and often used, they want to go on with a weekly program of this kind into the fall. Certainly this possibility should not be overlooked.

If the department is composed en-

tirely of those who have not yet started seventh grade, use either junior or junior high materials. Then let the boys and girls anticipate the fellowship which will await them in the fall. Let the older junior highs plan a welcome in September. The vacation church school will be good preparation.

Scheduling a junior high department is not always easy for there is so much chance of conflict with the dates of other community agencies which conduct camps and sports activities for them. This is even more reason for not necessarily having their program at the same time as the children's. Avoid conflict also with the dates of your church-sponsored junior high camp. Posters can announce both church-sponsored camp periods and the vacation church school so as to show both as rightful parts of the church's program. One other suggestion: refer to the article on day camping by La Donna Bogardus and Argyle Knight in the January 1953 *Journal* for information on still another type of summer activity for junior highs.

The vacation church school session is not another Sunday church school hour though it is serious in its purpose. It is fun but more than just a play period. It is a wonderful way, along with summer camp and church school, of building a bridge between May and September and keeping junior highs active in the program of the church.

Cooperative Texts for Vacation Church Schools

A list of the interdenominational cooperative series of texts for vacation church schools, 1953, with descriptive comments, may be obtained free of charge from your denominational board of education or from the Department of Vacation Church Schools, National Council of Churches, 79 E. Adams, Chicago 3, Illinois. The following are the texts recommended for junior highs:

Our Living Church, by Lucille Desjardins.

God in Our Lives, by Estelle Blanton. (This is the new text published in 1952.)

God's World and Ours, by Warren Griffiths.

One Church for One World, by Olive Johnson.

We All Need Each Other, by Mary Jenness.

Our Living Book, by Faye Debeck Flynt.

Ask also for the leaflet describing the missionary education texts published by the Friendship Press.

YOURS FOR THE ASKING

Your questions should be answered; your ideas should be shared. For each "Idea" used a year's subscription to the JOURNAL is given to the writer or to someone he designates.

Question:

Birthdays in the Nursery

Should birthdays be recognized in the nursery class of the church school? If so, how? Should we use a birthday bank?

—Mrs. H. L. McMartin,
Everett, Washington

One Answer

Birthdays may be recognized in the nursery class in a manner meaningful to the birthday child and to others in the group. Do not ask, "Who had a birthday this week?" since nursery children's idea of time is very vague and many will remember birthday celebrations vividly whether a week or months past. Check on the records to see who has had birthdays.

Recognition should be simple and informal, and need not always be the same. It may be in the hearing of only a very few children—not necessarily before the entire group. There are much better ways to observe birthdays in the nursery class than by means of a birthday bank—since the giving of money means little to the nursery child. Several possible ways are:

Lighting a "pretend" birthday cake in the housekeeping corner.

Singing a phrase or a simple song, as "Susan has a birthday. We are glad."

Encouraging the birthday child to tell about his birthday cake or other celebration at home.

Mentioning the birthday in a prayer, as, "We are glad Jimmy has a birthday, dear God. We are glad he is growing bigger and stronger, and learning to help."

The teacher may have several possibilities in mind, choosing the one most appropriate in a given instance.

A birthday card sent by mail can mean much to the child, and can carry a message helpful in strengthening home and church relationships.

—Mary E. Venable,
Associate Director, Children's
Work Department, National
Council of Churches

For You to Answer

Several persons have asked about ways to recognize young people in the church when they reach voting age, to help them understand their new responsibility and to dedicate their energies to good Christian citizenship.

Others have asked how churches which have a greatly reduced church school attendance during the summer keep up an interesting and worthwhile program in spite of it. What changes and adjustments are made? How is leadership provided? What kind of curriculum is used?

Answers from churches which have had experience in either matter will be appreciated.

The Idea of the Month

Mothers Attend Vacation Church School

THE STORY of an adult class held during the vacation church school appeared as the Idea of the Month in May 1952. Even though the "Idea" this month is something of a duplication, it is used because the content of the course of study is quite different from the one described last year.

A NEW VENTURE was tried this year at St. Luke's Methodist Church, Oklahoma City, Oklahoma, as a part of the vacation church school.

Regular vacation church school was held for the junior, primary, and kindergarten children and a play school for the three-year-old children. Since many of the mothers brought their children and wished to remain to take them home, there was a request for a class for the mothers. For nearly three years St. Luke's has had a "Child Guidance" class for mothers of pre-school age children, which meets regularly semi-monthly, and this interest carried over into the vacation school. I was the leader of the "Child Guidance" class and was asked to teach the class for mothers during the vacation church school.

There was no planned course available so we listed subjects the mothers wished to study. We began by discussing just what comprises the children's division of the church school—the ages included, the various classes and the ages for each, the literature used, the methods used, and the goals of Christian education. This was followed by listing, and discussing, what a parent expects of the teacher of his children, then what the teacher might expect of the parent and how he can be of help.

This led into home and church cooperation and ways of teaching religion in the home. Other problems were brought out and many books were used as resource material. Also, selected articles from the *Christian Home*, a Methodist magazine, were assigned or chosen for reading and reports. The sound film strip "The Family on Trial" was shown and discussed one morning and another time the film strip "Let the Children Come" was used. The last morning was spent in visiting the rooms in which the mothers' children were studying.

The mothers' class was dismissed each morning a few minutes earlier than the children in order that they might assist in getting the children to the cars of those who came for them.

Many mothers said that this was the most helpful experience they had had. Others said it was more than worth the effort made to attend each morning.

The teachers feel that the mothers have a much better understanding and appreciation of what is being done in the church school. The mothers are eager to cooperate in any way they can and are desirous of helping by carrying on in the home supplementary work in the units their children are studying at Sunday school.

An interest was also expressed in attending the parent-teacher meetings which are held regularly, and several joined the Child Guidance Class.

—MRS. RIVERS M. RANDLE,
Director of Children's Work,
West Oklahoma Conference,
The Methodist Church.

Why Have Adult Classes?

THE QUESTION "why have adult classes?" has been asked in all earnestness by both ministers and church school superintendents. Some have put the question because of difficulty in maintaining adult classes and others because certain classes have run off on tangents to become problems themselves. This article seeks to establish the desirability of adult classes by indicating the values they preserve and the helpful services they render.

They assure family participation in the church school

It was Sunday morning and the little boy clung to father's hand as his eager eyes sought his father's face. "Where are we going today, Daddy?" he asked.

This question is put by thousands of little boys every Sunday morning, to be answered in many ways. Some are told, "We are going to the beach today, Son," or, "We will take a nice, long ride." Then comes the thrilling, pulse-tingling answer from a wise Dad, "We are all going to Sunday school and church, Son!"

When Father says that, he indicates more than a destination. He may be deciding a destiny—a destiny clutching his hand. When he says that, he takes church school attendance out of the category of the casual. The fact that Dad and Mother are going makes Sunday school an important affair. As the family enters the church together they express a solidarity of interest and intention which is more important to the child than we can measure. Attending church school as a family group is an entirely different experience for the child than being "dumped" at the church door to shift for himself.

Church halls are huge and hollow to a small child; they reverberate with unfamiliar noises and are full of strange people. To be alone in this vast unknown can be an overwhelm-

ing experience. One seven-year-old child who became lost in a church building was found huddled in a corner, screaming with terror. The shock of that experience was so deep and devastating that we are still unable to bring him back into the church school six years later.

How different it is to be led on a new exciting adventure with the comforting grip of Dad's strong hand on yours—to be delivered safely past yawning doors and buzzing groups, down the long halls to the haven of your own room and understanding leader! Thus the long journey is made, longer than the walk down the longest hall in the largest church—the journey from the loved and trusted home to be delivered into the care of the loved and trusted teacher!

They provide incentive for continued learning

The ability of adults to continue learning was once seriously questioned. However, adults of all ages have proved by their achievements that learning is possible as long as interest and effort are maintained and health is preserved. We can now assume for all practical purposes that there is no age ceiling to the learning ability of adults. Very few adults who are still able to attend church school have become sufficiently debilitated or senile to preclude learning.

This is fortunate, because adults must continue learning if they are to live intelligently, function satisfactorily and adjust readily to our rapidly changing world. Constant readjustment is absolutely necessary. In the days of our forefathers society was more stable and changes were slower; it was possible to make one's adjustment to life and live the normal span without major readjustments in thinking. Today we must run to keep abreast. The adult who stops reading and thinking in the present world-situation will soon find himself confused and bewildered, living in a world that no longer exists.

An adult class can be the educational agency which helps keep its members abreast of important developments, trends of thought and significant achievements, especially in the area of religion.

For instance, adults need to understand the Bible better. It is an inexhaustible source book. The Bible is a life-time companion which delights and enriches those who live most intimately with it. And yet, those who study the Bible most intensely are first to admit their inability to grasp its full meaning in all instances or to sense the deepest significance of all passages.

New archeological discoveries, new manuscripts, new translations and new reference books all bring new light upon the Scriptures and evoke new revelations from it. There are ample materials for fresh, illuminating studies of the Bible. No life is long enough to exhaust the exciting adventure of "searching the Scriptures." The adult Bible class is an ideal group in which to continue this rewarding study.

But there are other subjects also which need study. There are many plans by which church school classes extend the range of interest of adults and also vary the class sessions. Most denominations provide special elective courses which are used with profit.

Several classes of my acquaintance have a standing agreement with the regular teacher by which he is free one Sunday each month. This arrangement brings twelve guest teachers before the group during the year. An effort is made to secure specialists in pertinent fields of interest or concern, such as: biblical research, science and religion, psychology and religion, United Nations, international relations, housing, and minority groups.

In my present church school, the Adult Division sponsors a Sunday evening program called the "Round-Up Hour" (note the Texas flavor).

The Reverend Mr. Olson is the Minister of Education at the First Methodist Church of Fort Worth, Texas.

This permits members from all classes to hear outstanding local or visiting leaders and to share discussions which may not be strictly religious but center in areas of concern to religious persons.

Yes, adult classes can ably assist their members to continue learning and can stimulate them to creative thinking.

They foster much needed fellowship

Adults need companionship, and few churches have sufficient opportunities for fellowship among their members.

The adult class provides necessary and helpful social contacts. Smaller churches are short on leadership for social programs, but an adult class is already organized for action under its own leadership. These class officers will readily take over the direction of social activities.

In larger churches the need is for small, intimate groups, since it is easy to become "lost" in the larger organization and never know the satisfaction of personal friendships. Many adult classes have a regular program of social activity in the form of week-night meetings which combine business and recreation. "We really get to know each other at our monthly meetings," is the testimony of one member of an adult class.

The adult class can better express the interest and friendly intent of the church than other groups or activities. One class has as its motto, "You are a stranger only once." It can make good on this promise because even the Sunday gatherings of the class are less formal than the regular worship services. No effort is made to maintain the high degree of reverent silence which exists in the sanctuary. A "glad hand" welcome is entirely in place in the adult class meeting.

Lest someone should consider the social activity and personal contacts of adult classes as of lesser value, I wish to point out that the fellowship of these groups is especially rich and meaningful for the very reason that it is more than "getting together." The program of fellowship is normally part of a total program of worship, Bible study, fellowship and service. Organizations for fellowship alone do not have sufficient challenge or purpose to carry their own weight.

This experience of fellowship and

friendliness within the circle of the adult class has deeper meaning than most of us realize. It can heal wounds and even restore faith. One member states, "It (the class) brought back to me a belief in Christianity and Christian people almost lost in previous personal experiences."

A professional worker in religious education makes this statement: "I have seen an adult class for single professional women provide the finest type of fellowship for intelligent women, most of whom are college instructors, public school teachers, administrators, laboratory technicians. They are women who otherwise would have led unbalanced lives of study and work. So permanent was the class fellowship that regular vacation groups were formed. No single person cares to go on vacation alone."

When the father of a Methodist minister passed away, the suggestion was made to the mother that she close her home and come to live with the son. She refused the offer and insisted that she continue to live in the old home, saying, "I want to live here where my friends are. I won't be lonely because I have my Sunday school class." And she proved this statement. She lived a full and satisfying life with this adult class as the center of her interest and activity.

A husband and wife with two daughters were active members in an adult class of my acquaintance. Life proceeded for them with only the common problems of maintaining a busy schedule, paying for a new home and directing their family affairs—when tragedy struck. Within two days the father and the seventeen-year-old daughter died of bulbar polio. The mother was so stunned that months later she said, "I still can't pray. I wonder if I will ever learn to pray again?" But, all the while, the class was praying and loving and helping. An entire article could be written describing the protective cordon of loving concern that formed around this stricken mother. When she could not pray, others prayed. When she could not think, others thought and planned for her. I am confident that this bereaved mother will satisfactorily survive this tragic experience and will eventually learn to pray again in prayers of thankfulness for sustenance mediated through Christian friends.

They are channels for Christian service

It was difficult to know whether the instance noted above should be placed under the heading of "Fellowship" or "Service"; the two are sometimes intermingled. The mutuality of adult classes is expressed in many ways. The charge has been made that today no man is concerned about his neighbor, whether he is well or sick, prosperous or broke, happy or sad. However, "islands of friendliness" exist even in the cities, "cells of service" in the towns and villages and "companions of compassion" are present in any church with an adult Sunday school class.

In one class of mature women a member became seriously ill. The other members scheduled themselves as nurses to care for her, and through many days and nights gave loving care which could not have been purchased for money. "The love of Christ constraineth us," was their reason for long hours of sleepless vigil.

Again and again classes have expressed loving concern for the afflicted of their own ranks and for the unfortunate in the community.

Only this past week, the president of an adult class invited me to the business meeting of his group and I found a story which is pure inspiration. A father and mother are trying to hold a family of six children together. They live in a two-room shack on a barren lot beyond the city limits. The father, who is a truck driver, has been idled for many months by serious illness. This class is providing the family with milk and ice. Boxes of food are furnished at regular intervals. The children are clothed. In the business meeting plans were made to build an additional room on the "house." This room will have a real foundation, a solid floor and weather-tight roof, none of which grace their present quarters. The class intends to buy some materials, use their "contacts" to secure the remainder, then to construct the building themselves. The conversation in that meeting sounded very much like the talk at an old "barn raising" or "log rolling" of the frontier days.

In Toledo, Ohio, a church school set as its challenging goal providing a Jeep Station Wagon for missionary service in Korea. This "Jeep for Korea" project became a rallying point

for the entire school, sparking interest and enthusiasm in all departments, with the adult classes contributing generously and joyously. The day this vehicle was placed on the church lawn to be dedicated and presented to Reverend Olin Burkholder, missionary to Korea, every participant was thrilled by the assurance that he shared tangibly and worthily in serving the harrassed Christians of that devastated nation.

Space does not permit details of

such noteworthy projects as the following: the establishment of a cerebral palsy clinic; maintenance of loan and scholarship funds for worthy college students; a "clothing bank" from which needy families are supplied; the support of home and foreign missionaries; "outreach" Sunday schools established in new or needy communities; visiting the sick, the aged and the infirm; reading to the blind, and welfare services ad infinitum.

Adult classes find endless channels

of service through which they implement their deep concern for others—within and without the fold.

What can we add? The record is before you. Adult classes provide the opportunity and incentive for continued learning. They assure family participation in the church and church school. They foster much needed fellowship and are channels for loving concern through Christian service. The church needs adult church school classes.

Children Like Good Music

by Madeline D. Ingram

TWENTIETH CENTURY AMERICANS are especially "music conscious"—that is to say that they are making more music, listening to more music, and liking more music than ever before. Contrary to expectation, mechanical devices have not caused people to cease making music but have seemingly stimulated them into wanting to do more singing and playing. This enthusiasm for music making is reaching into our churches with the result that throughout America hundreds of people of all ages are singing in choirs. The church school is also very much aware of this music interest and is increasingly using it in making religion vital to boys and girls.

It is only necessary to know children to realize the important part that music plays in their lives. From earliest childhood they begin to express themselves in spontaneous song, and they sing about what they are doing, what they see, what they like, and so on. Measured by an accurate musical yardstick these "songs" would be sadly lacking, but considered as natural musical expression they are highly satisfactory, and they seem to fill a need in their creators.

Granting that music is important in the lives of children, let us ask ourselves these questions about our use of it in their church experiences. Are we giving enough time and thought to the selection of music to be used in church school? How are we using the music? Do we use both instrumental and recorded music? Do we realize that music is perhaps our most powerful tool for making religion real to children?

Many teachers of children are doubtful of their ability to teach music, so they find excuses for letting boys and girls sing the same few songs over and over again. Often these teachers are heard to remark that "the children love these songs and want to sing them every Sunday." Stuff and nonsense! Children are not yet creatures of habit and they like plenty of variety. The only reason they keep on singing the same songs for fifty-two Sundays is because they genuinely love to sing. Limited musical fare may be tiresome, but it is better than starvation!

It is just as easy to teach good material as poor and since we will be leading children into future standards, we must see to it that we use only the good. Here teachers, through no fault of their own, may need help, and they should feel no hesitancy or

embarrassment in asking for it. Many churches have a director of music who can help in the selection of materials, and who can make suggestions about ways of presenting them. Lesson plans usually suggest several songs for a unit, and since it is often impossible to use all of them, the director can help in the selection of those best suited to the abilities of a particular group.

There are many ways of making new material attractive and in doing this the director, because of education and experience, can give valuable assistance. Demonstration teaching at departmental meetings is helpful, and if the church has no music director, a public school music teacher may be called upon to demonstrate.

Specifically, how can we use music in the church school? Here are several ways in which nearly everyone can use it:

1. We can sing together

An alert teacher can guide a group into singing readiness and lead them into a worship service or lesson time that will be a real experience. Fortunately for most of us, children do not expect their teachers to be prima donnas, and a person with an average voice, provided she is not self-conscious, can do a successful teach-

Mrs. Ingram is a teacher of music at Lynchburg College, Lynchburg, Virginia.

ing job. A piano in the room is not a requirement, though the primary child likes an occasional accompaniment, and junior boys and girls prefer it. If a piano is used, see to it that it is one of the best ones in the church, for little ears are being trained and need the most accurate pitches. Pity the poor children whose church gives them the worst pianos because "they are too little to know any difference!"

Spontaneous teaching of a song—that is, teaching it at exactly the right moment—will suffer the loss of both time and the children's interest if the teacher has to move to the piano and sound a pitch before starting to sing. Singing readiness sometimes comes at unexpected moments and teachers should be prepared to meet it at once. This means that they must know the song so well as to be very sure of it, and that they must be able at least to approximate the pitch at which the children can sing it. Sometimes the nursery and kindergarten child may join in the singing before the teacher finishes, even though he has never heard the song before. Again, the teacher must be very sure of the song so that she can be accompanied and not distracted by these musical wanderings.

Songs for nursery and kindergarten age must be short and simple, and subject matter should have to do with things they know about. Rhythms must be easy.

Primary children can learn longer songs, though those with many verses are best avoided. This age learns quickly, and by rote, since they cannot yet read rapidly. These children like hymns and should be introduced to many of them.

Junior boys and girls can usually read music as well as words, so they can use junior hymnals. For variety, words may be placed on large song sheets set on easels, or on blackboards.

In selecting songs for children it is well to take into account the following:

- (1) The needs and interests of the group.

- (2) The necessity for good text.

Remembering that we are teaching not only music but religion as well, we must choose our language carefully. Second-rate words are even more harmful than second-rate music. Nor do we need high-flown phrases nor involved poetic illusions, but



M. Edward Clark

Children's choirs can give valuable leadership in church school singing and in the learning of new songs, and they can provide a strong link between the church school and the church service.

rather, great truths beautifully and simply expressed. Texts need not always be limited to the words the children understand, for if the idea of the whole verse is clear to them, they will accept unquestionably an occasional unfamiliar word.

- (3) The text and tune should agree in spirit. Joyous words need happy tunes, majestic words need breadth and dignity in tunes, and prayer words need quiet tunes.

- (4) The range of the children's voices. Though there are certain approximate limits between which children should confine most of their singing, there can be no absolutely fixed boundary lines. Children's voices are naturally flexible and can cover a very wide range. The physical structure of a child, plus his home training and experience will help to determine his individual singing range. However, the following range spans are advisable:

Pre-school age—middle D to next D above.

Songs of three to five tones are easiest. Tunes that leap and hop about confuse the small child, as does accompaniment.

Primary age—F above middle C to next F above.

Songs may cover wider spans than the three- or five-note pre-school age songs, but should be kept free of too many jumps and skips.

Junior age—a gradual extension above and below that of primary age, though songs should not stay consistently high (above high F) nor low (below middle C).

2. We can listen to music

The warm feeling of fellowship that is achieved when we sing together can be just as real when we listen together to beautiful music. The loveliness and perfection of well-recorded music and of well-executed instrumental music can say what words cannot, but before we play listening music let us be sure of two things:

- (1) That the children are prepared to listen.

- (2) That the music played will speak directly to them.

Recorded music, just as sung music, need not be only that which is listed by editors "for children." Ade-

quately prepared for it, children like most music that is direct and simply expressed. In setting the mood for the story of Jesus' birth, an organist may play the "Pastoral Symphony" from Handel's *Messiah*, or one of the excellent recordings of this may be played. The music is quiet and beautiful, allowing free run of the imagination on the beauty of that night.

As the story is told of Jesus' entry into Jerusalem the hymn, "All Glory, Laud and Honor," may be played. The youngest children can be told that this tune shows how people felt when they saw Jesus coming. Primary and junior children like to sing the words, too.

Hebrew music, music of the Orient, these and many others are available to the teacher with imagination. Public school music teachers can tell you where to find such records, and it may be possible to borrow them from the schools.

3. We can create music

The instinct in us that urges us to make something ourselves can be of real help in the church music program. Young children fall into cre-

ative song making easily, for it is natural for them to sing their own thoughts. An easy approach for them would be to make words for a familiar tune. "Every Morning Seems to Say" lends itself to extra verse making, and though we will likely end up with a not very original "Every Evening Seems to Say," it will at least be a start! One group of small children quickly made a dozen good songs on this tune, each of them beginning with a nature idea and ending with "and God sends love to you," which was, after all, the important thing to be remembered. Children are at ease with a tune they have already learned, and like to fit new words to it.

Fitting words to a known tune is restrictive, however, so let us make new tunes, also. Since children sing about what they see and do, we may ask them to sing about something they saw on the way to church, something about the day, the season, and so on. Some children will undoubtedly imitate others, but properly guided, they will learn to be more original in time.

Another approach to tune making can be made by singing scripture

sentences. Many of these verses are fairly rhythmic and can easily acquire tunes. For example, "This is the day that the Lord hath made" can be said liltingly by the teacher and echoed by the small children, and gradually a kind of tune is formed. Older children soon learn to make a tune quickly from the natural rise and fall of the voice and the rhythms employed in reading the scripture.

5. We can use children's choirs

While children's choirs provide a more highly specialized musical training, part of their aim is to augment the Sunday religious training program of the church. Choirs can give valuable leadership in church school singing, in the learning of new songs, and they can provide a strong link between the church school and the church service.

The joy of singing is God's gift to all. Let us never deny this gift to any of the boys and girls under our care, and let us gladly shoulder the opportunity that is ours in guiding them into a fuller Christian life through music.

The One-Room Church School Should Make the Most of Its Space

by Virgil E. Foster

A ONE-ROOM CHURCH can be a place to which children enjoy coming and in which they feel at home. Children need to have things in the church which are especially their own if they are to feel at ease there, just as they have them at home. A recognition of that fact on the part of adults, plus a bit of determination to make theirs a real "family church," can lead to the maximum use of the space available.

Look for unused space

Many a one-room church has more pews than are needed to seat the usual Sunday morning congre-

gation. One or more pews at the rear could be removed to make room for the small children to meet, possibly back of a screen or curtain, using children's chairs and a low table. A quick shift to adult folding chairs could be made on those Sundays when the space is needed for the church service.

It is important that little children have room in which to move around and do things. There is probably some space between the front pews and the pulpit. Children's chairs and tables can be used in this space, and if necessary, left there, neatly ar-

ranged, during the church service. They will remind the adults that it is a family church and that it is only when we come as little children that we enter the Kingdom. If the space is too limited to permit the use of tables, the children can face the front pews on each side and use them as tables. During the conversation and story period they can easily move their chairs into a circle, away from the pews.

A one-room church may have a rostrum large enough to be used as a class or department meeting space. Though there are objections to in-

stalling a draw curtain in front of the rostrum, some small churches have done this so that the elevated floor can be used for special programs or plays. In that case, the curtain could be drawn on Sunday morning to provide semi-privacy for the group using it.

Some one-room churches have store rooms off the vestibule or one on each side of the pulpit and choir space, which have become filled with cast-off equipment. Such rooms represent valuable space going to waste, which could be renovated and made into attractive and usable children's rooms.

In some churches where there is a vestibule with a ceiling as high as that of the rest of the building, a balcony floor has been built in the upper part of it, which makes a good children's room. The ceiling does not need to be as high as is normally desired. If this space is separated from the main church by a fairly sound-resistant wall, the children can have their own worship rather than joining with the rest of the school.

A piano can sometimes be placed so that it partially screens a corner, giving some privacy to a children's group meeting behind it. A cloth can be hung on the back of the piano to make it attractive. Some groups mount celotex on the back and use it as a tack board. A rug on the floor and some appropriate pictures will make the children feel it is their "room."

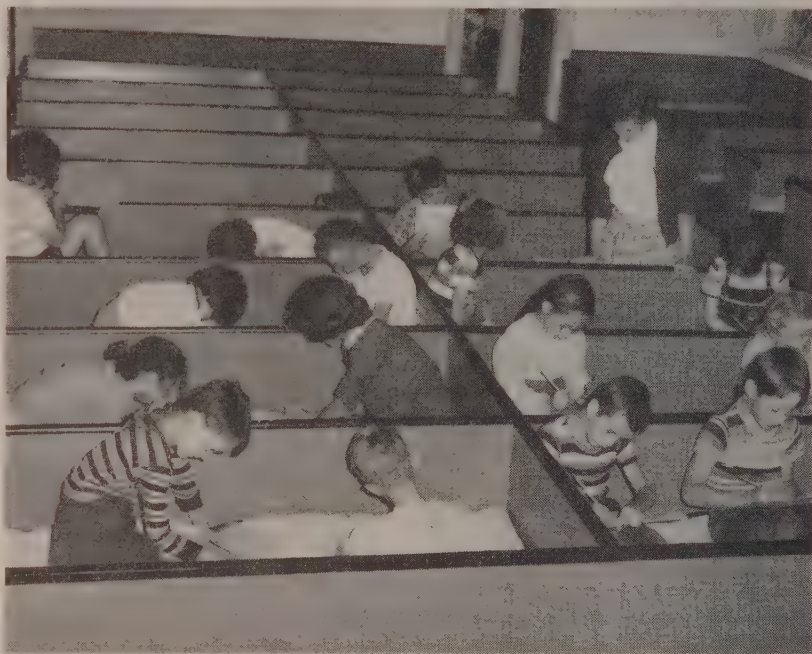
If the parsonage is near the church the minister and his family might be able to let one of the classes meet in their living room. If one of the families of the church lives nearby an arrangement might be made for the use of its living room. This is a fine service which many families have extended to their churches. It should not be imposed upon any family, not even the minister and his family, and should be accepted with discretion and appreciation.

The main considerations in any of these or other arrangements are: that the space be used in such a way that it makes possible a grouping into congenial units; that children are able to move about and carry on a variety of activities; that children have equipment of their own of the proper size; that the arrange-

ment encourages orderliness and quietness rather than disorderliness and noisiness; that the best teaching methods and materials can be used; and that the shift from the church school program to the church service can be made quickly and easily. Some churches have the church school after the church service so

A church with limited space will find them an especially good investment.

A neat cabinet can be constructed in any corner used, in which materials can be stored at the end of the session so that the space will not look disorderly during the church service. The cabinet can be large enough to



Clark and Clark

Writing boards turn pews into places of active learning.

that gathering up after church school can be done more leisurely.

Use the right kind of equipment

Equipment should be portable and easily stored, attractive, and in some cases usable for more than one purpose. Equipment will be discussed in detail in another article. It should be said here, however, that good equipment is not prohibitively expensive, and can be purchased or made according to the needs of each church. Many churches, large and small, will find that they can greatly increase the efficiency of their use of space by disposing of obsolete equipment and buying or making the most flexible, space saving, portable kind available.

Some church equipment companies now make tables with legs that are adjustable to different heights, so that they can serve both children and adults. They fold to a thickness of about two inches for easy storing.

permit storage of the children's chairs and small folding tables.

Whenever groups meet in corners of the church, care should be taken that adequate light is provided. In many churches there are no windows at the corners and the artificial lights leave the corners dimly illuminated. Special bracket lights or floorlamps should be installed to provide plenty of light and to help make the surroundings pleasant.

Americans are distinguished for their ability to use effectively every square inch of floor space in their homes. Many church members would enjoy the opportunity of eliminating waste space in a church if challenged with the problem. Given an understanding of the purposes of both the church school and the church services, and of the special needs of each age group, they will probably come up with some ingenious and valuable ideas. Try them and see!

Are You Considering A Weekday Church Kindergarten?

Here is some guidance for the undertaking

by Roy Hogrefe and Mary E. Venable

WEEKDAY CHURCH KINDERGARTENS are increasing. They represent a strategic opportunity of the churches to minister to children, provided they are characterized by sound planning and high educational standards.

The Presbyterian Church in the United States last summer conducted a workshop to implement its continuing concern to guide wisely this growing program. The story and the findings of this workshop are here shared because of their significance for others who may be concerned with this important educational development.

Preceding the workshop, a questionnaire was sent to the 2,074 active pastors of the denomination. Replies returned by approximately fifty per cent of these pastors show that in the fifteen southern states served by this denomination there were approximately 140 weekday church kindergartens already established. Further evidence of widespread interest was discovered in more than two score comments received on the questionnaire.

There was an eager response by leaders to the announcement of the workshop, with thirty-three workers in attendance from nine states. Four kindergarten specialists, in addition to six consultants, served as leaders.

Basic to the work of the workshop was the discussion early in the week of "what do four and five-year-olds need?" resulting in increased awareness of the physical, social, emotion-

al, mental, and spiritual needs of children.

A small group of leaders worked for several sessions in each of the following areas of experience, which need to be used in the kindergarten to meet the needs of the child: experiences with words and numbers, with art materials, with music, nature, books, and, of course, with other children and adults in free play, games, and the like.

The teachers agreed that religious experiences should be considered in all of these areas and that spiritual growth should come through all types of experiences. Guidance in Christian growth is for the child's total self—not for his mind alone. Wor-

ship and the use of some carefully selected Bible material have a place in the program. However, everyday experiences are especially significant because of what they can contribute to religious growth. Recognition of the teacher's own faith is of major importance as she shares a quality of living with her children and discovers ways in which the kindergarten may help lay the foundation for a vital Christian faith on the part of each individual.

How a kindergarten should be organized

Certain considerations involving administration and relationships are basic in providing for the activities



Ensley Highland Methodist Church, Birmingham

A rest period contributes to physical and emotional well being in the daily church kindergarten.

Mr. Hogrefe is Director of the Department of Children's Work, Board of Christian Education, Presbyterian Church in the United States, Richmond Virginia. Miss Venable is Associate Director, Department of Children's Work, National Council of Churches.



Jerome Drown

A variety of first hand experiences with the world of nature contributes to a program of religious growth.

and guidance which will meet the needs of four and five-year-olds. Some of these should be mentioned because of their importance to all who plan to establish and conduct weekday church kindergartens.

1. The purposes of the kindergarten

A weekday church kindergarten has a unique function in the church and the community. Its responsibility goes beyond that of the public or private kindergarten. As an agency of the church it is obligated not only to offer a program consistent with the highest type of kindergarten education, but also to provide an atmosphere and program in which children and teachers are learning to live in a Christlike way.

If properly conducted, the weekday church kindergarten has another unique function. It may be an effective means of evangelism, by bringing parents into the church and by helping them to establish thoroughly Christian homes.

2. The organization of the kindergarten

The kindergarten should be ad-

ministratively responsible to the official board of the church, through the Religious Education Committee, which is appointed by the governing body.

The Director of the weekday church kindergarten should work in close cooperation with the leaders of the Sunday church school kindergarten. There should also be established a working relationship with the authorities of the public schools. All public welfare and health standards should be met and the conditions should be such as to gain the approval of public agencies responsible for the welfare of children in the community.

3. The staff of the kindergarten

The personal qualifications for a worker in a weekday church kindergarten are that she understands and loves children and is a person to whom the Christian faith is a way of daily living. The Director should have educational qualifications equal to those doing similar work in the public schools. This is also desirable for other members of the staff. The Director should be a member of the

church fellowship in which she works, and she should be able to get along with parents and other leaders in the church. Children will respond to her if she has a warm, radiant, happy personality.

In addition to the Director, an ideal staff is one which allows for at least one teacher for every ten children.

Salaries of weekday church kindergarten teachers should be equal to those paid to public school teachers having similar training, hours and duties.

The staff has the responsibility for planning a well-rounded program for the weekday sessions. They need to work with the leaders of the Sunday session in order that the church's entire program for children may be integrated. Another responsibility is cooperation with the church committee responsible for the kindergarten in such matters as setting up standards for admission, promotion, and interpretation of the purposes and program of the school. The staff must also arrange for parent-teacher

(Continued on page 37)



Primary Department

by Lucy Ellen Haywood*

THEME FOR MAY: *God Plans Togetherness*

1. My Two Hands

WORSHIP CENTER: Fruit blossoms and open Bible.

PRELUDE: "O Come, Let Us Sing," 114¹

CALL TO WORSHIP: Genesis 1:1,31a

HYMN: "O Come, Let Us Sing," 114, one verse

OFFERING DEDICATION: "Thy Work, O God, Needs Many Hands," 171

HYMN: "Praise to God for Things We See," 3, or a praise song your children know about outdoor beauties.

STORY:

PARTNERS

"Grandmother, I smell something good," called Bob, as he finished drying the last breakfast dish. "The smell is blowing in the open window here, I think. Oh look, Grandmother, I see something beautiful. It is our apple trees, all covered with sweet-smelling pink and white blossoms. And listen, Grandmother. Do you hear the soft busy humming?"

"Yes," said Grandmother. "That is the sound of the honey bees' busy wings. The bees are hard at work helping their apple blossom partners."

"Partners?" asked Bob.

"Yes," answered Grandmother. "The partners do not look alike. Each one is his very own self. But they depend on each other's help."

"How do they help each other?" asked Bob.

"Lady honey bee gets food from the apple blossoms, sweet nectar for honey and dusty yellow pollen for making baby bee food. The apple blossom gets help from lady honey bee, too. She brushes some tiny yellow pollen grains just where the blossom needs them, and an apple starts to grow."

"Why, that's wonderful!" said Bob.

"God planned it that way," said Grandmother.

"Are there other partners like that in God's outdoors?" asked Bob.

"Oh, many things work together and depend on each other. As you play outside today, why don't you make a game of looking for them?"

That is just what Bob did. He helped Grandfather to get the ground ready and to plant a row of tiny carrot seeds. All day he looked for partners.

Let us sing about some of the partners Bob found: (The following words may be sung to "Let Us Be Glad of God's Good Plans," No. 16.)

*Teacher of Weekday Religious Education, Wood County, Ohio.

¹All music this month is taken from *Hymns for Primary Worship*, published by Westminster Press or by Judson Press.

Let us be glad of God's good plans
That things He made should work together.

Seeds, sun, rain, land, and my two hands

Work as partners this joyful spring weather.

Let us be glad of God's good plans
That things He made should work together.

Today I heard the song of two birds,
Nest builders, each helping the other.
That evening as Bob scrubbed his hands for supper, he thought, "What fun I've had today!

"Scrub, rub, front and back, each hand scrubs the other.

Tiny grains of garden dirt, wash off in the water.

This thumb and finger picked up seeds from that hand, like a cup.

Both hands held the hoe that covered the carrot seeds up.

Scrub, rub, almost clean. Two hands, what fun you've had today!

You worked for grandmother, worked for me, and helped me play.

You caught a ball, wiped some dishes, gathered eggs, tied my shoes,

Pulled me up to touch soft petals. You do the things I choose.

"Oh, Grandmother," Bob called, "I didn't have to hunt so far away to find some partners God has planned. I have some I always carry with me: they are my own two hands."

Let us look at our hands and think about them. They are alive for they are a part of us. New skin will grow to cover hurt places. God gives us his plan of togetherness because he loves us. What do you think God wants you to do with your two hands working together?

SILENT PRAYER

BIBLE WORDS TOGETHER: Ecclesiastes 9:10a

PRAYER: "Dear God, We Thank You," 8, verses 1, 4, 2, sung or said. The hymn may also be used as the postlude.

2. Families Together

WORSHIP CENTER: Picture of Jesus and his family; flowers; gifts that have been prepared for mothers. Keep the arrangement simple and beautiful as well as meaningful.

PRELUDE: "O Come, Let Us Sing," 114
CALL TO WORSHIP:

Leader: "Enter into His Gates with Thanksgiving," 154

Response: "May the Words That We Say," 185

HYMN: "Dear God, We Thank You," 8, verses 1, 3, 2

OFFERING DEDICATION: "Thy Work, O God, Needs Many Hands," 171. Dedication prayer for gifts for mothers.

THINKING TOGETHER: "We Are Glad for Families"

Leader: God plans for people to live together in families. His plan is good. It makes us glad. Let us think together about his plan. Sometimes I will be quiet so you can think your own thoughts.

(Give the children time for quiet thinking just before the sentence prayers.)

We are glad for our mothers' hands, quick and skillful.

Our mothers' hands work for us.

They cook our meals and show us how to help.

They bake birthday cakes and pack picnic baskets.

They wash and iron and mend our clothes.

They try to make our homes all clean and beautiful.

Our mothers' hands are always there if we are sick

Or hurt, worried or lonesome.

Children: (Sentence prayer read together.) Thank you, God, for our mother's loving hands.

We are glad for our fathers' hands, strong and sure.

Our fathers' hands work for us.

They earn the money for our food and fun,

And all that makes home comfortable.

They put up swings and mend our toys.

They teach us how to work in gardens or with tools.

Their hands hold ours when we have wondering walks or talks.

Children: Thank you, God, for our fathers' willing hands.

We are glad for our babies' hands, soft and tiny.

They wave in happy play or reach toward us.

They aim for mouth with tilted spoon.

They grasp our hands so tight and trustingly.

Children: Thank you, God, for our baby's learning hands.

We are glad God planned togetherness in families.

Together we work on everyday jobs in kitchen, bedroom, garden.

Together we enjoy music books, television, outdoor fun.

Together we learn new hobbies, to paint, sew, saw and weave.

Together we get ready to come to church.

Children: Thank you, God, for work and play together.

We are glad God loves us and planned togetherness in families where we love each other.

Together our families read their Bibles that help them understand God's plan.

Together our families tell their love for God in song and prayer. Together they thank him before they eat.

Children: "Dear Father, for Thy Gifts to Me," 176 or a grace from their course of study.

SCRIPTURE:

We are glad for our hands. They are needed as our families work, play, and worship together. Let us hear some Bible words that help us know some of God's plans for our hands. (Read I John 4:7; Ephesians 4:32, I Corinthians 3:9a)

messages to parents of children under 2



With MESSAGES TO PARENTS OF CHILDREN UNDER 2 the church can help parents recognize spiritual implications of everyday experiences and can guide parents in nurturing the religious growth of their child. Included in each packet are 10 two-color, four-page, leaflets to give parents (one for every three months until the child is 2 years old). The leaflets explain how parents can lay a foundation for religious growth, the difference between wise love and overprotective love, how to establish habits of prayer and personal worship, how parents and the child must learn self-control, how to teach the child self-respect and respect for others, how children catch attitudes, etc. The packet also contains a colorful birthday card for the church to send the child on his first and second birthdays, a guidance leaflet for the church home visitor, and a mailing envelope for each leaflet. Complete material for a child's parents for 2 years, \$1.50 per packet.

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RSV.)

God plans for people to live together in families. He sent his Son, the Baby Jesus, to grow up with Mary his mother, and her husband, Joseph, and some younger brothers and sisters. We like to look at a picture of Jesus and his family. We like to make our own pictures in our minds of Jesus and his family.

HYMN: A hymn of Jesus' boyhood, as 72 or 73, said or sung.

BIBLE WORDS: Jesus grew in understanding the what and why and how of many things. Jesus grew taller and stronger. Jesus grew in doing the things that pleased God. Jesus grew in having friends. (Luke 2:52 by a child or a group who are prepared.)

STORY: "A Story of the Lad in Galilee." (If you can obtain this story, omit the above hymn and scripture discussion.)

PRAYER HYMN: "Glad I Am to Grow!" 129

3. At Church Together

WORSHIP CENTER: Flowers, open Bible, picture of shepherds at worship around a stone altar, or picture of people worshipping at church together.

PRELUDE: "He Shall Feed His Flock," Handel, 188

CALL TO WORSHIP: "May the Words That We Say," 185

WORSHIP DRAMATIZATION:

Leader: The Bible tells us of a shepherd chief named Abraham who listened to God in prayer. Some of his neighbors worshipped many gods. God promised to lead Abraham to a new land where Abraham could worship and obey him. Abraham, his shepherd helpers, and their families walked many, many miles, driving their sheep, goats, and cattle along with them. At the end of the long, hard journey, Abraham took stones and built an altar. Sometimes he and his shepherds would gather around this altar. On the altar would be a gift for God, one of the best lambs from their flock.

Let us pretend to be those long-ago shepherds gathered together at our altar. As we stand, let us look up and stretch our arms upward as we thank God for making us and taking good care of us on our long journey. (*Silence as the children imitate the leader's gesture.*)

When Jesus was a boy, the people still worshipped God together. They would sing as they climbed the hill to their beautiful temple. The front row (or two rows) of boys and girls may step up toward the worship center and turn and face the group. You are the priests. The music you have played on your silver trumpets has called these other people to worship.

(*The leader joins the latter group as she talks, so the children can gain clues to the movement of worship by watching her as well as by her words. One of her helpers may hold a chart of the words of the psalm.*)

We are now just outside of one of the gates in the wall around the temple. We each have in our hands a gift we are bringing to show our thankfulness to God who has made and cares for us as a good shepherd cares for his sheep. We feel happy.

²From *The Family Worships Together* by Mabelle Wildes Thomas, Pilgrim Press, 50c.

We look forward and up the steps where the priests are standing straight and ready to sing God's praise. We say our words of praise. (Psalm 100:3)

The priests answer us. (Psalm 100:4)

Now we move forward toward the altar. The priests slowly kneel high and we kneel low (*leader does both*) as we all think about the next words of the priests. (Psalm 100:5 followed by silence.)

PIANO: "Chiming Church Bells," 105 as children return to places.

LEADER:

We still gather together to worship. Instead of trumpets the church bells call us to come. We think about the things Jesus taught us. He said to love our heavenly Father with all our heart and mind and strength; to love one another as brothers. And so we gather together to sing of God's love, to thank him for his care, to listen to what he wants us to do.

HYMN: "O Come, Let Us Sing," 114

THINKING OF BIBLE WORDS: Because we love Jesus we plan the work he wants done. We can do that with our gifts. (Tell some of the things for which the offering will be used.) We can do that in our homes. (Group says or reads together Ephesians 6:1; 4:32.)

OFFERING DEDICATION: "Thy Work, O God, Needs Many Hands," 171.

4. Never Alone

WORSHIP CENTER: Flowers, open Bible, picture of Jesus praying alone in the early morning, or head of Christ.

PRELUDE: Instrumental music, 198

CALL TO WORSHIP: "Enter Into His Gates with Thanksgiving," 154, and "May the Words That We Say," 185. We are glad to be together in worship. Togetherness in worship is a part of God's good plan.

HYMN: "O Come, Let Us Sing," 114, one verse

HYMN: "Let Us Be Glad of God's Good Plans," 16, with two new verses given in session one.

STORY: "Jesus Was Not Alone"

Bob's birthday party was all over. Six of his boy friends had come home from school with him. They had played games, eaten ice cream and birthday cake, and played more games. Now the dishes were all done. Mother was sitting on the sofa, sewing. Bob sat beside her looking at the new Bible story book, a birthday gift from Mother and Dad.

"I am glad it is all quiet again," said Bob. He was studying one of the pictures in the new book. "Say, Mother, do you suppose Jesus ever was tired of having so many people around him? I just had six friends at my birthday party, and he had twelve friends around him all the time, twice as many."

"Your question reminds me of what happened to Jesus one day," said Mother. "It was Saturday morning in a fishing town beside the blue sea of Galilee. As far as you could look there were no sails of fishing boats on the sea. This was the Sabbath day. From all over the town people were walking toward the synagogue on the hill. There they would worship God together. With swift, sure steps Jesus and his friends walked up the hill, too."

"Every eye watched the synagogue teacher, for the teacher that day was



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Jesus. They did not want to miss hearing a thing he said. He seemed to know what to say that would help each person most. One of the men in the synagogue shouted at him, a man who often did not seem to be in his right mind. And right then Jesus helped him to have a well, peaceful spirit inside. When the people went home they could not forget about Jesus. They told their neighbors and friends how he had helped them.

"That same day when Jesus went to Peter's house for dinner, Peter's wife's mother was in bed with a fever. Jesus went to her bed and with hands strong and sure helped her to sit up. Her hot, sick feeling left her. She got up and helped take care of their guests.

"Soon everyone in town knew that Jesus had made the sick mother well. That night at sundown many people came to the door of Peter's house. They brought their friends who had sick bodies or sick minds. What a crowd of people all needing help! What a lot of time it took to talk to and help each one!"

"I remember that day last March when we had to wait all afternoon at the doctor's office," said Bob. "Jesus must have been very tired that night."

Mother went on with the story. "His friends were glad when at last Jesus had a chance to unroll his mat and lie down for a long night of rest. Tomorrow would probably be a day just as busy as today

for their friend. Jesus did not rest long. He knew he needed something more than sleep. Before daylight came, he arose and left Peter's house. The many stars scattered over the sky made the only light in the streets. The houses were all dark and quiet. The people were still sleeping. Jesus walked outside the town to a place where he was all alone.

"What Jesus needed was to talk to God, his Father. God would make him strong to help people in the ways they needed most. He talked to God for a long time with all his mind and heart and strength.

The stars had faded and the colors of the country flowers could be seen in the light of a new day when Peter missed Jesus and followed him there. The birds had wakened and were singing their morning songs to the sound of the blue sea rolling against the rocks as Jesus and his friends walked on to another town.

"Sometimes Jesus must have felt all alone except for God, even when he had a crowd all about him. Not long afterward in his home town a crowd of people wanted to hurt him. Jesus had told them of God's great and wonderful plan for him. 'How can he say such things!' some people said. 'Why he is just our carpenter. We have never seen him use God's power.'

"Another time Jesus saw cheating going on even in the place of worship. He was the only one brave enough to upset the money tables and tell those men what God wanted. He was alone yet not alone. His hours of listening to God gave him strength for times like these."

Mother and Bob were both quiet for a minute. Then Bob softly said, "Never alone. Mother, with this new birthday, I am going to try his way, too."

CLOSING PRAYER

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5. Give Me Your Hand

WORSHIP CENTER: Flowers, open Bible, picture of Jesus and the children.

PRELUDE AND CALL TO WORSHIP: As in last service

PICTURE STUDY:

Long ago some people felt outside God's plan of togetherness. Jesus stretched out his hand to these people and helped them. He made them feel loved and needed. He made them feel sure of God's love.

(Children may hold the pictures while the leader explains why the person or persons in each case felt left out, and how Jesus brought them into his circle of friendliness. The pictures may be of the following subjects, which will probably be found in the picture sets of the various departments: The calling of Matthew; Jesus healing a leper; Jesus and the woman at the well; Jesus and the children.)

HYMN: "The Children's Friend"

DISCUSSION of ways in which the children may be friendly with others who may feel left out, including perhaps a service project, such as sending pictures to children overseas.

PRAYER: Let us think with God about people to whom we could say with our actions or with our words: "Give me your hand." (Silent prayer.) Thinking with God is a good way to start the day. Think to yourself of a time you might find every morning to plan with him.

OFFERING DEDICATION: "Thy Work, O God, Needs Many Hands," 171

**Even if
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Junior Department

by Arlene S. Hall*

THEME FOR MAY: *We Worship God*

For the Leader:

The first three worship services are based on three acts of worship—giving, praying, and singing. The first service, "We Worship God with Our Gifts," centers in the offering. Be sure to have an offering as a part of this worship. If the offering is usually taken in the classes before worship, appoint a junior from each class to bring the offering plates to the worship service. At the appropriate time these juniors can bring the offering to the front and remain standing for the prayer of dedication. Then the offering plates can be placed on the worship table.

In the third worship service, "We Worship in Music and Song," four juniors are to tell about the hymns that help them think about God and feel his nearness. Read this worship service and think about the juniors who could tell about the hymns they enjoy. Talk with them about Sunday's worship and explain what they are to do. If a junior asks, "But what will I say?" talk with him about his favorite hymn. Why is this a favorite? What does he think about when he hears it? When does he like to sing it? How does it make him feel?

All suggested hymns are in *Hymns for Junior Worship* and in many other hymnals.

1. We Worship with Our Offerings

WORSHIP CENTER: On the worship table arrange offering plates and an open Bible or world globe.

CALL TO WORSHIP:

Leader: "Praise the Lord!

O give thanks to the Lord, for he is good; for his steadfast love endures forever!" (Psalm 106:1, RSV)

Response:

"Bless the Lord, O my soul; and all that is within me, bless his holy name!

Bless the Lord, O my soul and forget not all his benefits, who satisfies you with good as long as you live. (Psalm 103:1, 2, 5a, RSV)

HYMN: "My God, I Thank Thee, Who Hast Made"

LEADER: Because we love God and his church and because we are thankful to him for his goodness, we worship him with gifts. One of the gifts we give him is our offering.

SCRIPTURE: I Chronicles 29:11-14, RSV
HYMN: "All That We Have Is Thine"
FIRST JUNIOR: "The People Give Offerings for the Temple"

King David had worked many years planning the great temple. This temple was to be rich and beautiful. Perhaps the king thought, "We will make it rich and beautiful so everyone will know how much we love and honor God."

*Anderson, Indiana.

¹The article, "Children Like Good Music," in this issue, will be helpful to read in this connection.

It had already been decided that King David's son Solomon would have charge of building the temple. The king knew it would take years before the temple was completed. "How could I help so the temple can be finished sooner?" David may have asked himself. Before long he had an idea. He would gather all the gold and silver and brass and iron and wood and jewels and marble that would be used in the temple. Then all the materials would be ready for Solomon to use.

King David said to the people, "I have a treasure of my own of gold and silver. Because I love God, I will give it to the house of my God." Then he asked, "Who of you will offer gifts willingly to the house of God?"

Then came the people bringing gifts. The fathers and the leaders of the tribes, the commanders and the officers came with gifts for the temple. They gave gold and silver, bronze and iron. Those who had precious jewels gave them for the house of God. How glad the people were to give! They gave willingly because their gifts were gifts of love.

SECOND JUNIOR: "A Woman Who Gave"

Jesus sat in Jerusalem's great temple, hundreds of years after the time of David. He watched the people who brought their offerings. The rich men brought much money. Sometimes they waited until there were many people standing around. Then everyone could know about the large gifts the rich men gave. But even though they gave large gifts, they still had much money left.

On this day as Jesus watched, a widow dropped two small copper coins into the treasury. Jesus knew these two coins were worth only a penny, but he said, "This poor widow has given more than all those who gave much money. Even though she was poor, she gave all that she had."

True, the woman had given all her money. Her pockets were empty but her heart was full of warmth and happiness, for hers was a gift of love.

HYMN: "Our Gifts We Share"

OFFERING THOUGHT: "Take . . . an offering unto the Lord; whosoever is of a generous heart, let him bring the Lord's offering." (Exodus 35:5, RSV)

OFFERING

PRAYER: Our Father, we bring to thee our gifts of love. Thank you for all your goodness to us. May we always share in thy work. Amen.

HYMN: "All People That on Earth Do Dwell"

2. We Talk with God

WORSHIP CENTER: Replica of a church window.

CALL TO WORSHIP:

Leader: "Draw near to God and he will draw near to you." (James 4:8a, RSV)

Response: "Thus says the Lord: You will seek me and find me; when you seek me with all your heart." (Jeremiah 29:10, 13)

HYMN: "Like Thee, Dear Master, Help Us Feel"

SCRIPTURE: Matthew 6:5-8, RSV

HYMN: "The Lord Is Ever Near"

RESPONSIVE READING: "Draw Near to God"

Leader: When your heart is full of happiness,

Response: Draw near to God and he will draw near to you.

Leader: When you are afraid,

Response: Draw near to God and he will draw near to you.

Leader: When someone has been especially nice to you,

Response: Draw near to God and he will draw near to you.

Leader: When you are lonely,

Response: Draw near to God and he will draw near to you.

Leader: When you feel thankful,

Response: Draw near to God and he will draw near to you.

LISTENING MUSIC: "Teach Us, Dear Lord, to Pray"

STORY:

IN THE PRESENCE OF THE KING²

Alfred never had been to the king's palace. Many times the boy had heard from his father wonderful stories of the king and his beautiful home. His father had promised that some day the two of them would go to the capital city and up the wide steps that led to the palace.

One night the boy's eyes were brighter than usual and he was excited, for his father had said, "Alfred, tomorrow we are going to the palace. Be ready."

And Alfred was ready. The father and son started on their way. After winding through many narrow streets, they came in sight of the beautiful palace, the king's home.

"What a lovely home to have!" thought Alfred, as they slowly climbed the steps and found their way inside the grand hall.

Alfred never had seen so beautiful a place. All the great high walls and heavy curtains looked so soft that he wanted to touch them to see if they were real. This was truly the palace, for far over on the other side of the room, Alfred saw a throne covered with purple and gold, and his heart beat faster as he saw the king.

Then the boy wanted to call out and tell the king how glad he was to see him, but he looked around and no one else was doing that.

Instead, all of the people were very quiet and spoke only when they had to. Even then they whispered. As Alfred watched the people, he saw that no one at all spoke to the king unless he first knelt at the foot of the throne and waited for the king to speak.

"Father," he volunteered, "why is everyone so quiet and why do they kneel?"

"The people are quiet, Alfred, because they want to listen and hear what the king has to say to them. They kneel because they love him and they want him to know it. They love him because he rules over them wisely and because he is good to them, but most of all because he loves them so much."

Eagerly Alfred took his father's hand and pulled him as if he would go closer. "Father, I would like to talk to the king, to thank him and tell him that I love him."

"Oh, no, my son; the king is too busy! He never could be bothered with a lad like you. You must wait."

How that hurt! Alfred had wanted very

²By Beth McClure, in *Junior Leader's Guide*. Used by permission of the Board of Christian Education, Presbyterian Church, U. S.

much to talk to the great king.

Very quietly they slipped out on the porch again and were ready to start down the steps when they stopped to listen. From somewhere not far distant, chimes were playing the sweetest music you can imagine.

"Father, listen to the music!" said the boy.

"Alfred, that music comes from another palace. Would you like to go to see that

before we return?"

Indeed he would! Alfred thought how fine it would be to tell his mother that he had seen two kings, instead of one.

They had only a short distance to walk before they came to a beautiful doorway, carved with figures. As his father pushed one side open, they slipped inside. Alfred thought this room was even more beautiful than the other. The tall, narrow windows, all blue and gold, let in a light that filled the whole room.

As they took their seats, Alfred listened to the chimes that could be heard distinctly now. He felt the still quietness. As he looked around him, people were kneeling or sitting quietly with bowed heads. But where was the king?

Almost before he asked himself the question, the answer came to him. "There is a King here just as there was in the other palace, but we cannot see him. This is a church. God is the greatest King of all. He is here with us, and these people are kneeling and waiting to hear what he has to tell them."

Very gently he whispered, "Father, will God have time to talk to us?"

"Yes," the father answered, "to talk to us and to listen to us."

Together they bowed their heads to listen to the greatest King of all. Together they joined in the songs of thanksgiving and praise that rose from the hearts of the happy people who worshiped their King—the King who never was too busy to listen to them.

LEADER: Let us bow our heads and each talk in his own heart to the greatest King of all.

SILENT PRAYER

BENEDICTION: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace."

3. We Worship in Music and Song

WORSHIP CENTER: Musical notes fastened to the worship hanging, an open hymnal on the worship table.

CHORAL CALL TO WORSHIP: "O Worship the King"

SCRIPTURE: Psalm 92:1-4, RSV

LEADER: Hymns and music help us feel God's nearness. Today several juniors are going to tell us about the hymns and music that help them to worship.

FIRST JUNIOR: (Have this child tell about a praise hymn he enjoys.)

HYMN: (Sing the hymn the junior talked about.)

SECOND JUNIOR: (Have another junior share his thoughts about a hymn that helps him worship.)

HYMN POEM: (Have another junior read the words of this hymn.)

LEADER: A psalm or song that helped the Hebrews worship is Psalm 100. Let us say it together.

SCRIPTURE: Psalm 100, repeated in unison

THIRD JUNIOR: (Another junior tells about a favorite hymn.)

HYMN: (Sing the hymn the junior talked about.)

FOURTH JUNIOR: (Have a junior tell about a hymn that helps him feel like praying.)

LISTENING MUSIC: (Have the pianist play softly one stanza of this hymn as the juniors bow their heads.)

PRAYER: A prayer of thanks for the hymns and music that help us feel God near.

HYMN: "To Thee, Redeemer, King," stanzas 1 and 3

4. We Worship God with Our Gifts

WORSHIP CENTER: As the juniors give their brief talks, they can light candles on the worship table or fasten to the worship hanging a symbol of the gift they would give to God.

CALL TO WORSHIP:

Leader: "O give thanks to the Lord, call on his name." (Psalm 105:1a, RSV)

Response: "It is good to give thanks to the Lord, to sing praises to thy name, O most High." (Psalm 92:1, RSV)

HYMN: "Holy, Holy, Holy! Lord God Almighty"

PRAYER: The Lord's Prayer, in unison

LEADER: In another worship service we thought about worshipping God with our offerings. Today let us think of worshipping God with other gifts.

HYMN: "We Would Bring Our Treasures" TALKS: "Gifts We Can Give"

First Junior: We can give God our time. We can spend some time thinking about him and talking with him. We can take time to do things for others.

Second Junior: We can give God our talents and skills. Many juniors can sing for shut-ins. Some sing in the choir. Juniors could grow flowers to give to the sick. In many places children have mended toys for children's hospitals. All of us have abilities and skills that we can give to God.

Third Junior: Because we love God, we can show his love and friendliness to others. We can be friendly to those who are lonely, troubled, or unhappy.

LEADER: What gifts of love could we give to God? Let us bow our heads and think about this.

LISTENING MUSIC: "Take My Life, and Let It Be"

POEM:

What can I give him,
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part;
But what can I give him?
Give my heart.

—CHRISTINA ROSETTI

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CHORAL PRAYER: "Dear Lord, We Give
Our Youth to Thee"
BENEDICTION: (As for session 2)

5. We Worship God Each Day

WORSHIP CENTER: Spring flowers and an open Bible

CALL TO WORSHIP: (As for session 2)

LEADER: The church is one place where we can worship, but the places and times for worship are many. This morning let us think of ways we can worship throughout the day.

HYMN: "May Jesus Christ Be Praised"

SCRIPTURE: Psalm 5:3

LEADER: The day is not long begun before we have work to do. Even in our work and studying we can worship.

HYMN: "O, Master Workman of the Race"

SCRIPTURE: I Corinthians 10:31b

LEADER: Whether we are at work or play, our minds are always busy. How many things we think of in a single day! In our thoughts we can worship God at any hour of the day.

HYMN: "God's Nearness"

SCRIPTURE: Philippians 4:8; Psalm 19:14

LEADER: We worship, too, at mealtime when we thank God for our food.

POEM: "Thanks for Daily Bread"

Thank You, God, for bread we eat,
For rain and sun that grow the wheat;
For farmers who rise when sun is red,
That we may have our daily bread;
For storekeepers who sell the flour;
For bakers who at an early hour
Mix and bake and wrap the loaves,
Smooth and brown from big, hot
stoves;
For mothers and fathers who buy our
food,
That we may grow strong and good.
Thank You, God, for daily bread.

—ISABEL LOVEJOY*

LEADER: At the close of the day we can feel God's nearness. We can talk to him about things that happened during the day. He is our very best friend.

HYMN: "Now the Day Is Over"

PRAYER: Our Father, we are thankful that you are always near. May we think of you many times today and every day. Amen.

*From *Thoughts of God for Boys and Girls*, Vol. 12, No. 3. Used by permission of the Connecticut Council of Churches, Inc.

brance the child Samuel worshipping God: (Read I Samuel 3:1-10.)

HYMN: "Hushed Was the Evening Hymn"

Second Reader: We will call to remembrance the child Jesus worshipping God: (Read Luke 2:41-52.)

SPECIAL MUSIC: (This may be provided by a younger brother or sister of one of the junior high members, or a primary class may be invited as a group to sing one of their songs.)

PRAYER of thanks for child Jesus and for the children in the community.

HYMN: "Rejoice, Ye Pure in Heart"

TALKS: "Contributions Made by Children"

First Speaker: Already our worship has been enriched by some contributions made by children and youth. (Mention materials already used which were written or composed by children.)

Other musicians began their great work as children. Frederic Handel, at seven years of age, played the chapel organ at the palace of the Duke of Weissenfels. Every Sunday for a long time, he composed a motet for his master's choir. Chopin composed two concertos at nine years of age, and Felix Mendelssohn began to compose music when he was about ten years of age.

Second Speaker: Not only in music, but also in art there have been contributions by children. Michaelangelo's first work was an enlarged copy of "Temptation of St. Anthony," and he continued to create while he was a student. Leonardo Da Vinci, who later painted the world-famous "Last Supper," painted a beautiful angel when he was but a lad.

Third Speaker: Because of the splendid contributions made by childhood, I believe that we who are a little older should stand in silent tribute to them, and in prayer that we may help the children in our homes and community to grow into useful adults.

(Group stands for a moment of silence.)

CLOSING PRAYER

2. Honoring Home and Mother

(For Mother's Day, May 10)

WORSHIP CENTER: Use a large picture of Sistine Madonna, or picture showing a home group. Use many flowers for decoration.

PRELUDE: "Ave Maria," Bach-Gounod

CALL TO WORSHIP: Luke 1:46-49

PRAYER:

O God, whose love is greater than we can imagine, and whose tenderness reaches beyond that of a mother, whose patience never fails; accept our praise as we seek to offer a tribute of honor and love to true motherhood. Help us to follow the way true mothers lead toward the kingdom of thy love. Amen.

HYMN: "For the Beauty of the Earth"

SCRIPTURE: (to be chosen by the committee)

LEADER:

This is the day which we as a nation celebrate as Mother's Day. It is a day when our thoughts center in the home, for there mother is the Queen, the guardian of some of the greatest values that are known to humanity. But the home holds more than the mother. It is the place of family life.

When Jesus Christ came into the world as a little child, he glorified motherhood

Junior High Department

by Laura A. Athearn*

THEME: *To Whom Honor Is Due*

To the Worship Committee

One of the finest things we can gain in our periods of worship is the art of appreciation. We often fail to appreciate properly our indebtedness to God for all that we enjoy in our world. So many persons and things contribute all the time to our daily lives that we are in danger of taking them for granted. This neglect means that we are missing personal spiritual enrichment that we should gain through real appreciation.

During this month of May we shall try to give honor to some of those who contribute to our spiritual heritage. The material here provided is only suggestive, and may give you some direction in planning services of your own.

1. Honoring Childhood

WORSHIP CENTER: If possible use the picture "Hope of the World" by Harold Copping, or some picture that shows Christ with the children. Decorate with flowers. The flowers may later be given to children who are guests of the department.

PRELUDE: "Menuetto" by Mozart (said to have been composed by Mozart at the age of five)

CALL TO WORSHIP:

Seraphs! Around the Eternal seat who
through

*Youth worker, First Methodist Church, Athens, Ohio.

With tuneful ecstasies of praise:
O! teach our feeble tongues like yours
the song
Of fervent gratitude to raise—
Like you, inspired with holy flame
To dwell on that Almighty Name.

—SAMUEL TAYLOR COLERIDGE

(Composed when he was a young boy, for the children of Christ's Hospital, London, England.)

LEADER:

Today we are beginning the celebration of National Family Week, which is kept by most of the Protestant churches of our country.

At the heart of the family is the child. Jesus put a little child in the midst of his disciples, and told them to be childlike in their religion. Most of us have younger brothers and sisters. We sometimes forget how important they are to the family, the community, and the home.

Today we are honoring children. Some of our worship materials have been provided by children of different ages. We will honor all children by our thoughtful appreciation of what they are doing and can do to make our world a happier and better place in which to live.

HYMN: "Let Us With a Gladsome Mind"

(The words of this hymn were written by John Milton when he was a young boy.)

SCRIPTURE: By two readers.

First Reader: We will call to remem-

and blessed the family. The Christian family remains the most powerful influence

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On this Mother's Day, I call upon members of the Christian family to declare their allegiance to Christian ideals, and to dedicate themselves to the task of making Christian love reach beyond the walls of the home.

DRAMATIZATION: "The Christian Family"
(Enter, Christian Mother. Pianist may play hymn-tune "Materna" softly as she enters.)

Christian Mother: I represent Christian Motherhood. I know a deep sustaining joy that comes to one who willingly suffers pain, works unceasingly, and endures hardship for the sake of nurturing and training the children in the home. This privilege and responsibility I share with other members of the family. On this day I would join the mothers of the world in dedication of my life to the sacred duties of Christian motherhood, and especially to the sharing of Christian love.

(Enter, Spirit of Christianity. She wears a long white robe. She holds her hand above the mother's bowed head in blessing.)

Christianity: In the name of Christ, I bless you, Christian Mother. May you bring joy and comfort to your home, your community, and to the world.

(Enter Christian Father. Pianist may play hymn tune "St. Catherine" softly as he enters.)

Father: I represent Christian fatherhood. On this day, I take my place beside a Christian mother to declare my allegiance to God and to my duties as a father. On me rests the responsibility of providing food, shelter, and material comforts for my family. At this time I want to dedicate my life to the service of my family, the church, and to the community.

Christianity: (Makes gesture of blessing over father's bowed head) In the name of Christ, I bless you, Christian father. May your service be filled with joy, and may its spirit reach out beyond your own family to other family groups.

(Enter Boy. Pianist may play hymn tune "Peek")

Boy: I represent Christian Youth. I am a boy in the family. I want to show honor to my mother on this day. I pledge to her my affection and my cooperation in making our home a place of Christian love. I will stand by the side of my father and help him as he cares for the needs of the family, giving my young strength in the service he carries so well.

Christianity: In the name of Christ, I bless you, Christian Youth. May your loyalty to your home be a preparation for the larger responsibilities you will meet as a leader in church, school and country.

(Enter Christian Girl. Use hymn tune "Peek")

Girl: I, too, represent Christian Youth. I am a daughter in the Christian family. The association of mother and daughter is one of the oldest and most beautiful of human relationships. I want to share with mother in the task of home making, and so prepare myself to take my place among the home-keepers of the world.

Christianity: (With blessing gesture) In the name of Christ, I bless you, Christian daughter. May you become a creator of happiness as you take your place among the home-makers of the world.

Leader: We have heard the members of this Christian family declare their purpose to maintain and promote Christian ideals. Within this Christian home we find the love which the world sorely needs. Let

us show our reverence for this source of Christian love as we pray:

PRAYER, asking a blessing on Christian home.

HYMN: (To be chosen by the committee)

BENEDICTION: Now may the God of love abide with you and guide you into the ways of righteousness.

3. Honoring Our Teachers

WORSHIP CENTER: Decorate with flowers made into small bouquets which may be given to teachers at the close of the worship service.

PRELUDE: Hymn Tune, *Rest*

CALL TO WORSHIP:

The Lord is in his holy temple;
Let all the earth keep silence before him.

HYMN: "Rejoice, Ye Pure in Heart"

SCRIPTURE READING: Isaiah 6:1-8

PUPIL'S PLEDGE OF LOYALTY: (in unison)

To you, our teachers, who have opened to us the Book of Life, and made its pages speak to our souls, we pledge our love, our faith, and our loyalty. You have pointed out to us the way of righteousness and truth. We will seek to walk therein, and to make our world a little better because you have so wonderfully inspired us to Christian service.

SPECIAL MUSIC: "To the Knights in the Days of Old." (May be sung by girls' chorus, or mixed chorus.)

TEACHER'S RESPONSE:

We humbly and gratefully accept your tribute and your pledge of loyalty. We teach because we follow the leadership of the Master Teacher who, in his life on the earth forever sanctified the teacher's calling. In our study and worship together, we, too, are learning more about the way of Christ."

HYMN: "Lead on, O King Eternal"

BENEDICTION: Matthew 5:16

4. Honoring Our Missionaries

(This is a missionary service built on the hymn "We've a Story to Tell to the Nations." Each stanza should be sung separately, as should also the refrain.)

WORSHIP CENTER: Use a lighted globe and an opened Bible.

PRELUDE: Hymn tune, *Message*

CALL TO WORSHIP:

O come, let us worship and bow down;
Let us kneel before the Lord, our Maker.

SCRIPTURE: Isaiah 52:1,2

SONG APPRECIATION: "We've a Story to Tell to the Nations"

Hymn: First stanza of hymn, omitting refrain.

First Reader: Romans 10:13-15

Hymn: Refrain of "We've a Story"

Second Reader: Matthew 25:34-36, 45

Hymn: Second stanza only of hymn.

Third Reader: Read stanzas of hymn, "Heralds of Christ, Who Bear the King's Commands."

Hymn: Refrain of "We've a Story."

Fourth Reader: Matthew 28:19, 20

Hymn: Third stanza only of hymn.

Fifth Reader: Isaiah 40:9,10

Hymn: Refrain of "We've a Story."

Sixth Reader: Luke:1-3

Hymn: Fourth stanza only a hymn.

Seventh Reader: II Corinthians 2:14-17

Hymn: Refrain of hymn.

PRAYER for missionaries and for the missionary work of the local church.

OFFERTORY

HYMN: "In Christ There is No East or West"

BENEDICTION: II Thessalonians 2:16-17

5. Honoring Our Heroes

WORSHIP CENTER: Use flags and flowers for decoration. If your church or community has a hero you want to honor his picture may be used.

PSALM: HYMN tune, *Eis Festo Berg*
OPENING PRAYER OF PRAISE (by Leader)

HYMN: "A Mighty Fortress is Our God"
LITURGY

At this time of year we observe a day of remembrance, when we especially honor the heroes of our country.

We often hear stories of heroes which arouse us to express admiration for men of might and power. We have perhaps wondered if there are any deeds left to do that are worthy of heroic effort. When the history of our war is finally written, it may be discovered that some of the most important and heroic deeds were done by persons who did not seem to be heroes at the time, and who had nothing to do with war or armaments. Let us be thinking of the heroes of everyday life today as we consider the contributions of those whom we would like to honor.

HYMN: "The Son of God Goes forth to War"

SCRIPTURE READING: Ecclesiasticus 44: 1-4, 9-10, 14-15

From *The Agorhights*, King James version, published by Oxford Press.

Let us now praise famous men, and our fathers that began us. The Lord hath wrought great glory by them through his great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power, giving counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions.

And some there be, which have no memorial, who are perished, as though they had never been, and are become as though they had never been born, and their children after them. But these were merciful men, whose righteousness hath not been forgotten.

Their bodies are buried in peace, but their name liveth forevermore. The people will tell of their wisdom, and the congregation will show forth their praise.

HYMN: "Marching with the Heroes"

SONG: "The Remembered Hero"

Make up a story based on the following or a similar plot. The mayor of Newtown calls a meeting of representative citizens to discuss the possibility of erecting a memorial of some kind in a new park, and asks for suggestions. They agree that it should commemorate an event or honor a person who has contributed something worth while to the community. Several heroes are mentioned but one person who was himself a soldier objects and recommends having it a memorial to one who has brought life and healing to his fellow men, rather than one who has participated in destruction. The minister suggests the name of a doctor who died during an influenza epidemic. The others agree and a beautiful statue of the doctor is later unveiled for dedication. When the sculptor is asked how he could so well interpret the noble qualities of the hero he repeats that the doctor had saved his mother's life.

HYMN: "Heralds of Christ Who Bear the King's Commands"

LITURGY

Today we would honor the heroes of our community, and remember with appreciation their noble deeds. But what of the heroes of the future? Who will bring hope and joy to the people of the future? Is there anyone getting ready to be a hero? It seems that our greatest appreciation of heroes of the past will be in preparing for heroes of the future. This is our challenge. Let us stand in silent appreciation of our heroes, and in dedication of ourselves to the preparation for heroic living in the days that are to come. Prayers of dedication, after a moment of silence.

HYMN: "Lead On, O King Eternal"

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Senior High and Young People's Departments

By Lynn D. Garth and John A. Rawlings*

THEME FOR MAY: *Christian Responsibilities*

FOR THE LEADER: The meditations for this month are largely concerned with themes suggested by the Christian calendar for this month.

1. Christian Responsibility to My Home

(For May, beginning National Family Week)

PRELUDE: Hymn tune *St. Agnes*

CALL TO WORSHIP:

Leader: "Lift up your hearts."

All: "We lift them up unto the Lord."

Leader: "Let us worship and give thanks unto him."

All: "He is the way, the truth, and the life; both now and for evermore. Amen."

HYMN: "O Worship the King"

INVOCATION: O Father of us all, we ask thy blessing upon us gathered here in thy name; and seek the presence of thy grace and love which is revealed to us in thy son, Jesus Christ our Lord. Amen.

SCRIPTURE: Luke 2:22-24; 2:41-51

POEM: "Better Than Gold"

Better than grandeur, better than gold,
Than rank and titles a thousandfold,
Is a healthy body and a mind at ease,
And simple pleasures that always please.
A heart that can feel for another's woe,
And share his joys with a genial glow;
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Doubly blessed with content and health,
Untried by the lusts and cares of wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For mind and morals in nature's plan
Are the genuine tests of an earnest man.

Better than gold is a peaceful home
Where all the fireside characters come,
The shrine of love, the heaven of life,
Hallowed by mother or sister, or wife.
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold,
And center there, are better than gold.
—ABRAM G. RYAN¹ 1838-1886

LEADER:

At the beginning of National Family week it is fitting that we center our attention upon the family and home.

*Mr. Garth is pastor of the Methodist Church, Rolling Prairie, Indiana. Mr. Rawlings is the pastor of the Ambridge Methodist Church, Gary, Indiana. Mr. Terbeek will continue with the services next month.

¹From *Masterpieces of Religious Verse*, Edited by James D. Morrison, 1948.

The family and home have always been the basic units of society. From them each individual learns the primary principles of living both with himself and with others. Because of this, the nation and the world are dependent upon them. Therefore, Christian love, the practice of unselfishness, the showing of sympathy, the demonstration of mercy, and the act of forgiveness, are needed more at home than any other place.

As we worship, play, work, and live together as families we shall insure a hope in the world for tomorrow if we are bound by Christian love.

PRAYER:

O most gracious one, we thank thee for the heritage of our homes and families. We will direct our lives to the preservation and the continuance of our homes by the practice of thy most holy and perfect love. We offer this prayer in the name of thy son, Jesus Christ. Amen.

HYMN: "O Jesus, I Have Promised"

BENEDICTION

2. Christian Responsibility to My Parents

(May 10, Mother's Day)

PRELUDE: Tune *Rest (Elton)*

CALL TO PRAYER: "God is a Spirit. Let us worship him in spirit and in truth."

SILENT PRAYER (Allow about one minute.)

HYMN: "Praise the Lord, Ye Heavens Adore Him."

SCRIPTURE LESSON: Matthew 15:1-6.

POEM:

A MOTHER'S REWARD

I do not ask that you repay
The hours of toil and pain.
The sacrifice of youth and strength
Shall not have been in vain.
I do not ask for gratitude
But only this, my child,
That you shall live your life so well
My gifts be not defiled.

The nights I watched beside your crib,
The years of love and care
Will amply be repaid if once
I see you standing there—
An upright and honest soul
On whom success has smiled,
That I may say with humble pride
—"That is my child!"

—ONA FREEMAN LOTHROP²

MEDITATION: "Responsibilities to Our Parents"

We have four responsibilities to our parents: to love them, to honor them, to respect them, and to obey them.

Love should not be a one-way affair. We expect our parents to love us because we are their sons and daughters. Even as we expect love from father and mother so we must show them our love. Because so many people have realized the necessity of loving as well as being loved we observe Mother's Day and Father's Day

²See footnote 1. Original source not located.

to demonstrate our love for them.

Special days such as these also have significance as a means of honoring our mothers and fathers. Remember the commandment "Honor thy father and thy mother." We honor our parents because of the sacrifices which they have made for us. Do you remember the times when Mom and Dad would do what you wanted them to do because it was you who asked? By fulfilling your wishes they put their own desires after yours. For this and many other reasons we should honor our parents.

Our parents have had to solve some of the problems which we must face. Only if we show them respect can we profit by their advice since advice without respect for the adviser will mean nothing. We respect our parents for their successful living and for their ability to advise us.

We are responsible for obeying our parents, too. Without willing obedience our love, honor, and respect will amount to nothing. To obey them shows our wish to maintain family relationships. To be members of the family of God, to be Christians, we must obey God's commands. If we are to be members of our families we must obey the commands of our parents.

On this Mother's Day 1953 let us remember the love, honor, respect, and obedience which are due our parents. Thus we can fulfill our responsibilities as Christian sons and daughters.

PRAYER:

Our Father, we thank thee for parents who love us and are willing to help us along life's road. May we have the wisdom to apply their concern to our lives that we shall be better Christians. We ask that thou shalt bless them in reward for their unselfish giving to us. Especially we pray for our mothers this day; may their cares be lessened and their faith strengthened through thy loving care. O God, grant our petitions. Amen.

HYMN: "Faith Of Our Fathers"

BENEDICTION

3. Christian Responsibility to Society

PRELUDE: Tune *Own Rhondda* ("Guide me, O thou great Jehovah")

CALL TO WORSHIP: "There is one God and Father of all, who is above all, and through all, and in you all." Come, walk in the way of the Lord with songs of gladness and joy.

HYMN: "Once to Every Man and Nation"

PRAYER: Almighty God, direct our spirits that we may live as did the man in the "house by the side of the road and be a friend to man." We ask thee to forgive our failures and pray that with thy help we may fulfill thy will through the loving kindness shown us by thy Son. Amen.

CHORIC READING:

STAINS

Leader: The three ghosts on a lone-some road,

Spake each to one another,

2 ghosts: "Whence came that stain about your mouth

No lifted hand may cover?

1st ghost: "From eating of forbidden fruit,

Brother, my brother."

Leader: The three ghosts on the sunless road
Spake each to one another,
2 ghosts: "Whence came that red burn on your foot
No dust or ash can cover?"
2nd ghost: "I stamped a neighbor's hearth-flame out,
Brother, my brother."

Leader: The three ghosts on the windless road
Spake each to one another,
2 ghosts: "Whence came the blood on your hand
No other hand may cover?"
3rd ghost: "From breaking of a woman's heart,
Brother, my brother."

All: "Yet on the earth clean men we walked,
Glutton and Thief and Lover;
White flesh and fair it hid our stains
That no man might discover."
"Naked the soul goes up to God,
Brother, my brother."
—THEODOSIA GARRISON²

TALK: "Preparing Ourselves"
The three ghosts personify three people who failed to provide in their lives the soil in which the teachings of Jesus might take root and grow. As young persons preparing ourselves for life in home, church, and school we must keep our minds on three aspects of ourselves.

The first of these is caring for our bodies. By clean living and good habits we can prepare ourselves to be useful members of society. We can be desirable soil if we have healthy bodies.

Secondly, character that can withstand temptations is required. By keeping morally fit through striving for high ideals and by training our minds (selves) to think clearly and decisively we can become valuable members of society.

Finally, we must be spiritually responsive to God. Only as we respond to God's will as he guides us in the service of the Church for our fellow men do we respond spiritually to God and fully utilize healthy bodies and valuable characters.

HYMN: "In Christ There Is No East or West"

BENEDICTION

4. Christian Responsibility to the Church Universal

(For May 24, Pentecost, or Whitsunday)

FOR THE LEADER: Have a map of the world or a globe and refer to it during the meditation.

PRELUDE: Tune *Veni Immanuel* ("O Come, O Come, Immanuel")

CALL TO WORSHIP: "O Lord, open thou our lips. And our mouths shall show forth thy praise."

HYMN: "Let All the World in Every Corner Sing"

INVOCATION: Almighty God, we beseech with all humility the blessing of thy Holy Spirit to be upon us gathered here in the name of thy son. Guide us in our efforts to learn of thy will and renew our courage so that we, who are made in thy image, may magnify thy

glory through the church of Jesus Christ. Amen.

SCRIPTURE READING: I John 5:1-12.

MEDITATION: "Christ in Us, to Serve Others"

"A poor German schoolmaster, we are told, who lived in a humble house in a small village, carved over his doorway this proud inscription: 'Dante, Moliere, and Goethe live here.' That schoolmaster had learned the secret that the richness of life lies in one's spiritual companionships.

"Turn, now, to a Christian like Paul and hear him say, 'I live; yet not I, but Christ liveth in me.' Unfortunately we have frozen words like that into theology. We have stiffened them into dogma until the life has gone out of them. If a school-

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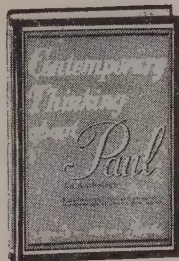
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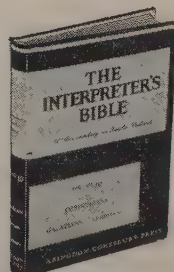
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²This appeared in *The Treasury of the Christian Faith*, compiled by Stuber and Clark. Original source not located.

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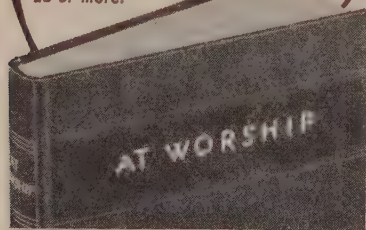
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master can say that Dante and Moliere and Goethe live with him, why cannot a man say that Christ lives in him? Why must we dry the reality of an experience which at first was so fresh, genuine, and transforming?"

—HARRY E. FOSDICK*

When Christ lives in us we are able to see the needs of all young people like ourselves and know our responsibility as Christians to them. We see boys and girls living in refugee camps who do not have parents or friends to help them. We see our brothers and sisters who are hungry, tired, and sick because there are no jobs for them or their parents. Look at Europe, the Union of South Africa, Palestine, India, China, Korea. In every place are young people like ourselves who need help.

To help them we must rely upon the Spirit of God to lead us. On this Pentecost Sunday recall the experience of the first Christians and how the Spirit led them. If we permit the Holy Spirit to strengthen us and declare our faith in the Spirit, we who are of Christ's Church shall be able to fulfill the command: "Go therefore and make disciples of all nations, baptizing them . . . teaching them . . ." Only as we give of our time, our money, our service and our lives can we fulfill this command, help our brothers and sisters, and strengthen the Church Universal.

PRAYER: Our Heavenly Father, we thank thee for the precious gift of thy Holy Spirit. We pray thee to direct our thoughts to the needs of the world and that thou shalt accept our gifts of goods, talents, and lives in the service of the Church Universal. Amen.

HYMN: "Thou Whose Almighty Word"

BENEDICTION

5. Christian Responsibility to God

(For May 31, Trinity Sunday)

FOR THE LEADER: Five readers may be used to read the scripture passages in the meditation.

PRELUDE: Tune *Herr Jesu Christ*

CALL TO WORSHIP: "Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Let everything that hath breath praise the Lord. Praise ye the Lord."

HYMN: "Praise to the Lord, the Almighty"

INVOCATION: Almighty God, whose glory the heavens are telling, to thee belong glory, honor, dominion, and power, now and forever, world without end. Amen.

MEDITATION: "We Glorify God"

Leader: "Our responsibility to God may be conceived as being one thing: glorifying his name. Each of us may practice five ways to glorify God: by praise, by good works, by bearing fruit, by spiritual unity, and by complete consecration."

First Reader: BY PRAISE (Read Luke 2:20)

Leader: This verse concludes the story of the shepherd's visit to the Christ child in the manger at Bethlehem. It tells us of their praise for God's love and mercy shown to men by God's unspeakable gift. When we really understand this gift, the good news of Christ, all of us feel like glorifying and praising God for it.

Second Reader: BY GOOD WORKS.
(Read Matthew 5:14-16)

Leader: As we show compassion to the wounded, sympathy to the needy, love and understanding to the outcasts, we demonstrate Christianity. God demands those deeds to challenge men to glorify him.

Third Reader: BY BEARING FRUIT.
(Read John 15:6-8)

Leader: Christians have always been known by their fellowship together, their oneness, their communion with Jesus as the source of truth and life. There is only one bond of this fellowship, the bond of love symbolized by the vine. It is love that makes acts of kindness possible and it is in love toward his fellow men that one shows a Christian's true devotion to God. As we show this love to one another we make our faith active and meaningful to the world.

Fourth Reader: BY SPIRITUAL UNITY.
(Read Romans 15:1-7)

Leader: Paul is telling us that only as we encourage one another in fulfilling Christ's expectancies of us are we being Christlike. Some are more able to be steadfast than are others and the strong should share their strength with the weak, maintaining unity in the bonds of fellowship. To be Christian means to be bound with others through the spirit of Christ so that we present a solid witness to the world. Thus do we glorify God.

Fifth Reader: BY ENTIRE CONSECRATION. (Read I. Corinthians 6:19,20; Romans 12:1,2.)

Leader: We do not get anything for nothing. Everything has a price and that which seems to be a bargain has lost something of its original value or it would be no bargain. So, too, is life. We get out of it more than we can put into it, but we get out of it also in proportion to what we put into it. To call ourselves Christian is to acknowledge Christ's revelation of God, and our allegiance to him. Our responsibility to God cannot be achieved with mere affirmations of faith. It is done by living, working, and dying in his service so that his glory might be shown to all men.

PRAYER: Holy Father, we pray thee to accept our acts of faithfulness that we might glorify thy name. Guide us at all times and in all places so we may fulfill our obligation to thee. Amen.

HYMN: "Lord, Speak to Me"

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American Education and Religion

Edited by Ernest F. Johnson. New York, Harper & Brothers, 1952. 211 p. \$2.00.

One can not argue for or against the point of view of this book, for it is not that kind of a book. Rather, it is a commendable endeavor to throw as much light as possible upon a very timely and urgent problem. The editor has phrased it thus: "How can public education, in accord with its function of putting each generation in possession of its full cultural heritage, do justice to the religious phase of that heritage without doing violence to religious liberty as constitutionally safeguarded in the First Amendment to the American Constitution and in similar provisions in the constitution of the various states?"

The book includes addresses given at the Institute for Social and Religious Studies of the Jewish Theological Seminary of America by the editor and ten other educational leaders. Seven of these writers are identified with private, including religious, education and the remaining four with public education.

There are chapters giving the varying points of view of the big three among America's many faiths. There are other chapters expressing the opinions of experts in elementary, secondary, and higher public education, including state colleges for the preparation of teachers. Two chapters treat of privately supported higher education. Unfortunately it is impossible here to give even a hint of what these eminent leaders say, except to say that they are not in agreement.

Granting that these chapters are all well written and highly informative, the reviewer found that the first and last chapters written by the editor of the series are the most significant. Chapter I states the problem as indicated above. Chapter XII gives a summary and conclusions. Among a number of excellent comments made, the reviewer quotes two, not that these are by any means inclusive of all that is said, but in the hope that they may intrigue others to delve into this discussion. "I find myself more impressed than ever before with the difficulty of making an 'absolute' out of the separation between church and state with respect to education." "I remain strongly opposed to any policy which makes tax supported schools responsible for inculcating religious beliefs."

Two events, happening just after the deliverance of the lectures which make up this volume, are of such character and significance that, could they have been taken account of in the lectures, their contents and points of view might have been considerably different. One of these events was the issuance of the Report of the Educational Policies Commission of the National Education Association, *Moral and Spiritual Values in the*

Public Schools. The other event was the decision of the United States Supreme Court in the *Zorach* released time case. Since the editor believes that these "considerably alter" the setting and legal aspects of the problem under examination, he has "taken the liberty of amending and expanding his concluding address," which does help to "up-to-date" the book.

The subject of this volume is one of our most important American problems. This contribution to its solution deserves careful study by the large body of leaders in both church and state educational agencies. Such study will help to prevent any "attempt on the part of organized religion to dictate the program of the schools." It will also insure that there will not be a "perpetuation in public education of a negativistic attitude toward the religious faiths of our people."

—ERWIN L. SHAVER

The Christian Student and the University

The Christian Student and the Church

The Christian Student and the World Struggle

Each edited by J. Robert Nelson. New York, Association Press, 1953. Approximately 85 p. each. \$1.25 per single volume.

The contributors to these three volumes are university and college professors, workers with students, and graduate students. The editor was Dr. J. Robert Nelson, Study Secretary of the United Student Christian Council. He invited the persons chosen as contributors to each volume to attend consultations where the overall issues of the volume were discussed and assignments for chapters were made. Manuscripts were criticized by a larger group. The result is three volumes which are intellectually and spiritually provocative.

The three books were used in the United Student Christian Council regional study conferences during the Christmas holidays (1952-3) as resource material for the study groups. Since publication they have had wide use in student groups, and doubtless will continue to be studied by cell groups and discussion fellowships. They are prepared specifically for students, but will satisfy the needs of many non-student groups.

The first volume to be published was *The Christian Student and the Church*, which is divided into eleven short chapters. *The Christian Student and the World Struggle* has ten chapters. This reviewer considers *The Christian Student and the University* to be the best of the series. It is divided into four parts: "The Doctrine of the University," by Waldo Beach; "The University and the Unknown

God," by William H. Poteat; "The Contemporary College," by Warren Ashby; and "The Christian Vocation of Studentship" by Wendell Dietrich.

BRYANT DRAKE

The Lost Churches of China

By Leonard M. Outerbridge. Philadelphia, The Westminster Press, 1952. 237 p. \$3.50.

The fact that we are witnessing the fifth expulsion of missionaries from China, and that once again this expulsion is accompanied by massacre and persecution of Christians, led the author to a restudy of the history of Christianity in that country.

This he has done in graphic fashion, recounting the successes and failures of the various missionary attempts to win China to Christ, beginning with the penetration of Nestorian missionaries, and coming down to our own times. Each time it appears that it was involvement of the Church in the political scene that led to the persecution and expulsion. The story is well and interestingly told.

Of primary interest is his story of the 19th century and the 20th century penetration of China by Christianity, its wide acceptance, its growing influence on every aspect of Chinese life, and then, finally, the coming of Communism. Partly because of its anti-religious bias, Communism saw or seemed to see the involvement of Christianity with the Western powers, a tool of imperialism; so its foreign domination had to be ended and its native leaders had to be brought under the rigid control of the new Peoples Democratic Dictatorship.

Here is a fascinating book which throws a great deal of light upon what has happened and is happening to the Christian Church in China. It ought to be widely read.

CHARLES S. BRADEN

The Cross and the Crown

By Norman Beasley. Boston, Little, Brown & Co., 1952. 664 p. \$6.00.

If the subtitle of the book, "A History of Christian Science," had not been added, this book could have been evaluated as a rather good, appreciative study of Mrs. Eddy and the Christian Science Movement, up to the time of her death. But it seems to be rather non-critical in its use of sources, and by no stretch of the imagination can it be regarded as an adequate history either of her life or of the movement.

It adds little or nothing to the succession of books, appreciative of Mrs. Eddy and her church, that have appeared, despite the fact stated on the jacket that the author, a non-Christian Scientist, had the warm cooperation of the leaders of the movement—the implication clearly being that he had access to official material not permitted to most of those who have written upon the subject. It has been very well received by Christian Scientists and is enjoying apparently rather a wide circulation. It seems to have taken its place alongside that of Lyman Powell's *Mrs. Eddy*.

CHARLES S. BRADEN

Discovering the Bible

By Suzanne de Dietrich. Madras, India, The Diocesan Press, 1952. 96 p. \$5.00.

Suzanne Dietrich is a secretary of the World's Student Christian Federation, and has a deserved reputation as an authority on Bible study. She travels all over the world, to lead groups of students and their leaders in studying the Bible, and makes regular visits to America for this purpose.

She believes in the paramount importance of the Bible. "We study the Bible in order to listen to what God has to say to us and to accept his claim on our lives." To her Jesus is the center of the whole Bible, and she is convinced that where the church has ceased to be firmly grounded in the Holy Scriptures, the life of the

church has weakened and in the long run has died out.

This is a small volume but it says a great deal. The reader's attention is called particularly to the chapter bearing the title, "The Relevance of the Bible." The author is familiar with historical criticism and makes use of its contributions, yet she has a deep appreciation of the values of the traditional. The latter part of the book considers techniques of Bible study, and, no matter who the reader is, he is likely to pick up a few ideas from this section.

BRYANT DRAKE

Spiritual Problems in Contemporary Literature

Edited by Stanley Romaine Hopper. New York, Harper & Brothers, 1952. 298 p. \$3.00.

Any work that stimulates conversation between the literary artist and the theologian is most welcome. *Spiritual Problems in Contemporary Literature*, a series of lectures given before the Institute for Religious and Social Studies of the Jewish Seminary of America, accomplishes this admirably.

This symposium makes abundantly clear that the contemporary artist is no longer content to display the predicament of man. The artist is searching for meaning, direction and purpose. Although there are varied solutions to man's spiritual destiny reflected in this series of lectures, there is common concern for interpretation.

For one not as familiar with contemporary literary arts as he ought to be, this work is an eye opener into the wealth of insight and the profound sense of responsibility of the modern artist. It should stimulate a more avid interest in contemporary literature as a tool in man's understanding of his "moral struggle and spiritual destiny."

ALVA I. COX, JR.

Arranging Flowers for the Church

By Anna Hausen. St. Joseph, Mo., Combe Printing Co., 1953. \$2.75.

Just the volume for every church library. It emphasizes the need for care and thought on the most important bouquet of the week. This is the bouquet placed on the altar or a table in the front of the church where it receives the attention, study and criticism of the church goers. It can help persons be aware of the presence of God.

The book contains suggestions for other decoration problems as well. These are given in a devotional and charming manner by one who is sensitive to each minute detail. She also makes excellent suggestions to those who like to raise in their own gardens flowers that can be used in the church. The minister, or the flower committee, will be pleased to have this volume to place in the hands of the one arranging flowers for church services and other occasions.

HELEN I. HALSEY

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BY EMILE CAILLIET

This penetrating discussion deals constructively with a problem that confronts and puzzles mankind today—the schism between faith and our secular culture—and shows how a properly reconstructed understanding of Christianity will usher in a new day of cultural creativity and peace.

The Contents

Part I—The Christian Point of View on Culture: Christianity and Culture—The Vantage Point—The Observer's Reference—The Observer's Situation—The Christian Landscape of Reality

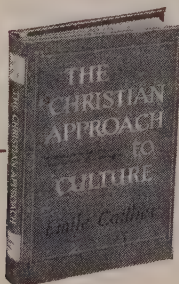
Part II—The Religious Relationship of Ancient Man with Reality: The Dim Light of Ancient Days—A Preface to Western Philosophy—Early Greek Thought in Perspective

Part III—The Ontological Deviation: The Rise of Ontology—Augustinians and Thomists—The Aftermath of the Ontological Deviation—The Post-Kantian "Liberation"

Part IV—The Situation We Face: The True Nature of Modern Frustration—A Western World Without Radiance—An Eastern World with a False Radiance

Part V—The Christian Approach to Culture: The Path of Approach—The Structure of Truth—The Peace of a Great Dawn

The Path of Approach—The Structure of Truth—The Peace of a Great Dawn



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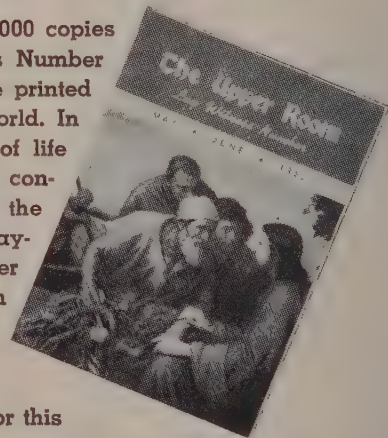
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International Journal of Religious Education

The Sacred Scriptures of the Japanese

By Post Wheeler. New York, Henry Schuman, Inc., 1952. 562 p. \$10.00.

Here is a new translation of a little known sacred book, the Japanese *Kojiki*, or Record of Ancient Matters. Because Shinto has been so little influential in comparison with the other great religions, being limited strictly to the national Japanese setting, few people in the western world know much about it. It might have made a difference if they had; if western leaders had been better acquainted with this book and the degree to which it had psychologically conditioned the Japanese mind, they might have avoided Pearl Harbor. That would have been a difference indeed! This is perhaps an overstatement but it points up the role which this book has played in Japanese history. Upon it was founded the theory of the Emperor, and by implication, of the Japanese people themselves, as specially related to the gods. And the logic of this theory as worked out by the military clique of Japan led straight to Pearl Harbor and Japan's war with the West.

This is not a very readable book, but it is an important one. Its scholarship is sound. It is the result of many years of painstaking work by one who knew Japanese and the Japanese people well from long residence in that country, in the American diplomatic service. It contains not only a translation but a scholarly analysis of the document and other valuable notes.

CHARLES S. BRADEN

Making Prayer Real

Edited by Lynn J. Radcliffe. Nashville, Abingdon-Cokesbury, 1952. 254 p. \$3.00.

In a well-organized presentation, Dr. Radcliffe sets out the need for a spiritual awakening in the church and in personal experience in which the basic importance of prayer is recognized, together with ways in which contact with God's power can be made. He then shows how the ways of spiritual discipline, illumination and oneness with God can be discovered and used to achieve this desired spiritual renaissance. His case is worked out in great detail and with ample documentation.

The title is appealing. More than most anything else most Christians seek reality in their relations with God. Thinking in terms of thousands of eager youth and young adults, I came to Dr. Radcliffe's book with the hope that he had the answers they seek in the desire to make prayer real and vital. Such help would be a major contribution to Christian education.

With full allowance for Dr. Radcliffe's research and experience in this field, and grateful for those pages which mark in-

viting trails of further study and practice, I wonder if he has achieved his purpose. I am thinking of the average earnest young person or adult. I fear that many of his signposts would lead into a wilderness of technicalities in which the reader would be hopelessly lost. Quote: "Illumined insight, on the other hand, is intuitive in the sense that it is a power of knowledge obtained, without recourse to inferential reasoning, by a synoptic grasp of reality." (p.201)

If making prayer a reality is as difficult as Dr. Radcliffe indicates, it would seem to be a hopeless process for the great mass of Christians. When I compare this technical treatise with the Ten Commandments, the Beatitudes and I Corinthians 13, I wonder why we need to surround God with so many barriers that make him seem so hopelessly distant and unapproachable.

When I think of the interest in and the practice of prayer developed in some of our youth conferences and the satisfactions obtained in prayer by less tutored souls, I wonder why the treatment needs to be limited to such a small esoteric group as this book would serve.

Making Prayer Real is not a total loss. I feel indebted to Dr. Radcliffe for several helpful insights. However, I feel that he should rewrite this book if he wishes to be helpful to the average individual or group in a church, church school or a college class.

ROYAL J. MONTGOMERY

Religious Perspectives in College Teaching

By Hoxie N. Fairchild. New York, The Ronald Press, 1952. 460 p. \$4.50.

This book, which presents in one volume a group of recent "Hazen Pamphlets," is being welcomed by college educators. The writers of these pamphlets, though they represent many fields of curricular study and nearly as many religious points of view, agree that religion is not only relevant, but actually indispensable, to the tasks of scholarship and college teaching.

The introductory chapter, prepared by Professor George F. Thomas of Princeton University, deals with the nature of the religious point of view and its proper and necessary role in academic teaching. The remaining chapters explore the relevance of our Western religious heritage for the recognized divisions of the liberal arts curriculum.

All of the authors would agree that religion and its values should be treated naturally in the classroom, that the professor's value-judgments should be known by him and revealed in appropriate ways, and that religious faith, like any other faith, should be considered a relevant part of the material for teaching, whether the



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subject is philosophy or physics, literature or mathematics. They would, moreover, agree that, whereas the religious per-

spective does not add new facts, it does provide a framework of judgment which permits all facts to be evaluated in their ultimate significance and meaning.

It is difficult to express criticisms which would be equally valid for all sections of this book. Nevertheless, I am led to point out three related points of criticism:

First, there appears to be an absence of the sense that education is, at best, a community enterprise in which personal relationships are central. The orientation of these essays is largely individualistic.

Second, religion for these authors is basically thought of as a body of ideas held by rational minds. It is not primarily thought of as a whole human life lived in response to God within the historical community of faith and in love among men.

The third criticism is that, with few exceptions, it is the assumption of these writers that religion is integrated with other subjects across the frontier of ideas alone, that it results from a certain type of synthesis of subject-matter, and that, once this is achieved, the various tensions are eased. Such a view minimizes the facts in the case. Because love is central to faith, it must characterize the dialogue between religious faith and the academic disciplines; such love reaches beyond the level of ideas alone.

Much remains to be done in exploring the theme of this volume. But this book represents both a hopeful sign and a valuable resource for this further task. If you find it impossible to read the whole book, at least read the first chapter, for it is a masterful summary of the problem and of some of the principles which should guide an approach to it.

J. EDWARD DIRKS

Mere Christianity

By C. S. Lewis, New York, The Macmillan Co., 1952. 175 p. \$2.75.

Time Magazine calls C. S. Lewis, "One of the most influential spokesmen for Christianity in the English speaking world." Part of the reason for his influence lies in the fact that he speaks from the background of atheism in his early life.

This latest book by C. S. Lewis, *Mere Christianity*, is a revised and enlarged edition of three previous works, *The Case for Christianity*, *Christian Behavior* and *Beyond Personality*. In this one volume revision of these three works, Mr. Lewis says that his purpose is to prove that in the center of each denomination, "there is something or a Someone, who against all divergences of belief, all differences of temperament, all memories of mutual persecution, speaks with the same voice."

This is an exceedingly rewarding work for any layman or clergyman to read. The clergyman will get a wealth of sermon ideas from both the style and the content, and the layman will have before him, in language which he understands, a succinct picture of mere Christianity.

ALVA I. COX, JR.

The Iranian


By Elizabeth Patton Moss. Philadelphia 7, The Muhlenberg Press, 1952. 263 p. \$3.00.

A convincing tale of a spiritually sensitive young Iranian tribal chief, who begins to read the New Testament just as he takes over the chieftainship at the death of his father. In his mental and emotional struggles to do a good job as chief and to serve his tribesmen best, the words of the Gospel keep coming to him as a source of strength and guidance, while his intense Mohammedan training fails him.

Picturesque details of the life of the tribesmen of northeast Iran are given very aptly and do not hold back the thread of the story of Akbar as he finds his way, through the conflict between age-old tribal ways and the new central government, to the love of his beautiful Himayoun.

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What's Happening?



Annual Meeting, Division of Christian Education

CHICAGO, Ill.—Signs in all store windows of downtown Cincinnati, Ohio, during the week of February 7-14 said, "Welcome Christian Educators." This was in recognition of the annual meeting of the Division of Christian Education, National Council of Churches, which was being held there for the first time. The 1,400 persons attending the great variety of meetings throughout the week lived in downtown hotels and met in dozens of different rooms in hotels, churches and other buildings.

The fifteen associated sections, which brought the largest numbers, met from Tuesday afternoon, February 10 through Thursday evening, February 12. Meetings of committees and commissions preceded and followed the section gatherings, and the work of the week was concluded on Saturday with the session of the Executive Board. Throughout the week always uppermost was the search for the best ways of imparting faith in God to this generation through the home, church and community.

The sections met together on Tuesday evening in the Emery Auditorium, with citizens of Cincinnati also present. There was music by the Withrow High School a capella choir and an address by Dean Liston Pope on the conference theme, "One Need, One Lord, One Teaching Task." "Take the hoarded Christian Gospel out of the vaults of the church and translate it into daily speech understandable in law offices, labor halls, factories and colleges," he urged.

On Wednesday evening the sections held their own fellowship dinners at churches throughout the city. Following this there was an advance showing of the film, "For Every Child," which was produced by Paul F. Heard, Inc., with professional cast in Hollywood under the supervision of the Committee on Children's Work. This is a part of a total children's work program of evangelism through Christian education. The film will be released September 27 and it is expected that it will be shown to 20,000 different groups during the next two years.

In the Children's Work section Dr.

Nelson C. Chappel made a plea for more attention to children handicapped by blindness, deafness and polio. He recommended that even where blind children live in a school, they should attend Sunday school in neighboring churches. Many Braille materials for religious education are now provided by the John Milton Society of which Dr. Chappel has been, until recently, general secretary.

On Thursday noon the Fellowship Dinner featured the presentation of the Russell Colgate distinguished service award to Mr. Fred William Ramsey of Cleveland. Mr. Ramsey was unable to come because of his wife's illness and the award was received for him by his pastor, the Rev. Victor Peterson. The speaker at the luncheon was Mrs. James D. Wyker, national president of United Church

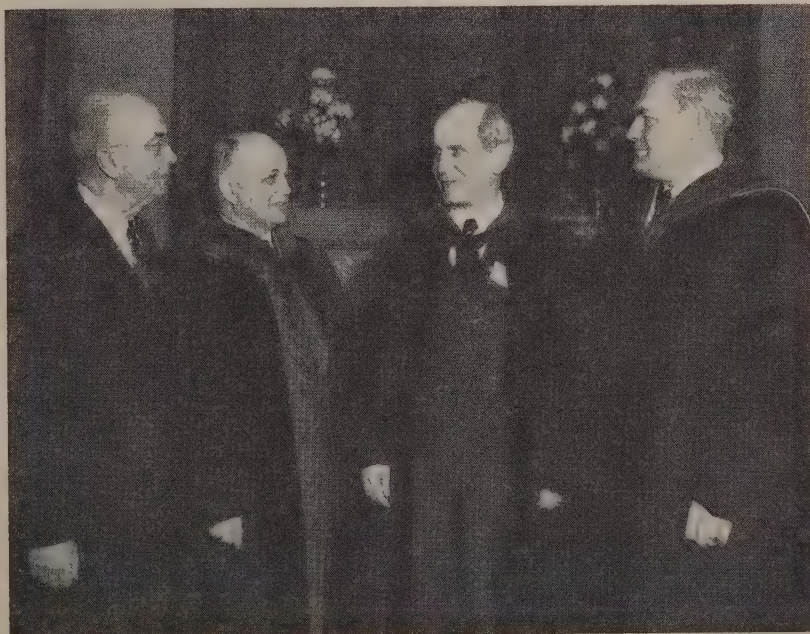
Women, who gave a most stimulating address.

On Friday evening those remaining for official meetings joined in an informal Fellowship Dinner. Mr. Ketcham traced upon a large map the journeys back and forth across the nation of several of the persons present, showing graphically how intertwined are the lives of people from many different denominations. This was in keeping with the dinner theme, "Ties That Bind."

Following the dinner was the service of installation of Dr. Gerald E. Knoff as new head of the Division of Christian Education. This was at Grace Church. Dr. Roy G. Ross, who formerly held this post but is now Associate General Secretary of the National Council of Churches, made a statement pointing out Dr. Knoff's outstanding qualifications for this new position.

Bishop William C. Martin, the new President of the National Council of Churches, addressed the congregation. "The intellectual climate is more favorable to a Christian world view today than it has been for a hundred years," he declared. "There has never been a day in which a Christian could stand erect intellectually with less danger of bumping his head against a low ceiling."

Christian education, Bishop Martin continued, "faces the nation's greatest danger—invasion every year from an army of more than three and a half million who do not know our language, are unfamiliar with our customs and wholly unacquainted with the cultural background upon which our institutions rest. These are the tide of babies to whom must be imparted the heritage of our civilization. They re-



Dr. Gerald E. Knoff, third from left, was installed in his position as head of the Division of Christian Education at a service in Christ Church, Cincinnati. With him are, from left to right: Dean Luther A. Weigle, Dr. Roy G. Ross, and Bishop William C. Martin.

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mind us that Christianity is always only one generation from extinction."

Dr. Payne gave the charge to Dr. Knoff, who responded with a graceful statement of appreciation for the teachers who had meant the most to him through the years.

At the Executive Board meeting the vexing problem of whether the Commission on General Christian Education should remain in Chicago or move to New York, was discussed. It was decided to remain in Chicago "until the National Council determines the permanent location of its headquarters office."

The following persons were elected chairmen of the 15 associated sections for the coming year:

Directors: Rev. Dr. H. Dale Small, Kansas City, Mo., minister of education of the Second Presbyterian Church, succeeding Rev. E. Clifton Ammerman, Amarillo, Tex.

State Council Executives: Rev. Hayden Stright, Minneapolis, Minn., general secretary of the Minnesota Council of Churches, succeeding Ira C. Sassaman, Harrisburg, Pa.

Youth Work: Miss Gladys Jackson, Richmond, Va., youth department of the Presbyterian Church, U.S., succeeding J. Blaine Fister, Brooklyn, N. Y.

Weekday Religious Education: Mrs. Elizabeth Hanna, Cincinnati, O., director of religious education, Council of Churches of Greater Cincinnati, succeeding Elizabeth Longwell of Bridgewater, Va.

Leadership Education: Dr. David B. Walthall, Richmond, Va., director of leadership education, Presbyterian Church, U.S., succeeding Dr. M. Earl Cunningham of Nashville, Tenn.

City Executives: The Rev. Bruce Whittemore, Cincinnati, O., executive secretary, Council of Churches of Greater Cincinnati, succeeding C. Clark Shedd, of Toledo, O.

Lay: Henry E. Cole, Pittsburgh, Pa., retired businessman, re-elected for another term.

Professors and Research: Dr. Ernest Ligon, Schenectady, N.Y., chairman of the department of psychology of Union College, Schenectady, N.Y., succeeding Dr. Paul B. Maves of Drew Theological Seminary, Madison, N. J.

Children's Work: Miss Marguerite Prammann, Minneapolis, Minn., director of children's work in the Minnesota Council of Churches, was elected vice-chairman of the group. The chairman, Miss Mable Metze, Indianapolis, Ind., holds over for another year.

Adult Work: William P. Anderson, Richmond, Va., director of adult education of the Division of Christian Education of the National Council of Churches, succeeding Frank P. Fidler, Philadelphia, Pa.

Editors: Benjamin P. Browne, Philadelphia, Pa., editor and chief of the Division of Christian Publications of the American Baptist Convention, succeeding Lottie M. Franklin, Anderson, Ind.

Missionary Education: Edwin F. Tewsbury, Nashville, Tenn., secretary of Adult

Work, Joint Commission on Missionary Education of the National Council of Churches, succeeding Miriam L. Evans, New York, N.Y.

National Denominational Executives: Rev. T. Franklin Miller, Anderson, Ind., executive secretary of the Board of Education of the Church of God, succeeding Raymond A. Vogeley, Columbus, O.

Regional Denominational Executives: Kenneth H. Sausaman, Denver, Colo., succeeding John W. McCracken, Chicago, Ill.

Publishers: Herbert F. Osteyee, Philadelphia, Pa., executive director of the Business Division of the Publication Society of the American Baptist Convention, succeeding H. Torrey Walker, Philadelphia, Pa.

Pastors: Rev. C. Friedalf Carlson, Chicago, Ill., succeeding A. Glen O'Dell, Indianapolis, Ind.

Nelson Chappel Heads World Council of Christian Education

NEW YORK, N.Y.—THE REV. NELSON CHAPPEL has accepted the position of chief executive officer of the World Council of Christian Education and Sunday School Association. This position is a new one. Formerly the service has been given by two administrative committees, one in England and one in the United States. Each has had primary responsibility for work in separate parts of the world, maintained through forty national and regional units. Each of these units is interdenominational and autonomous. The two administrative committees will continue under present leadership but there is a new plan for closer coordination of all the work throughout the world. Exchange of ideas and experiences in Christian education will be more readily and speedily exchanged between member units and there will be a more widespread and vital sense of world-wide Christian fellowship.

Two Leaflets from the United Fellowship of Protestants

WASHINGTON, D.C. — The United Fellowship of Protestants announced the publication of the first two of a series of four orientation leaflets for young people going into the Armed Forces from the Protestant Churches. These are called *Meet Your New Pastor—the Chaplain*, and *Your Church Back Home*. The leaflets will be made available in reasonable quantities to any person or group who will use them. No charge has been placed upon them but assistance in the cost of printing will be appreciated. Write to the United Fellowship of Protestants, 122 Maryland Ave., N.E., Washington 2, D.C.

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Regional Training Camps

The Special Committee on Camps and Conferences of the National Council of Churches is sponsoring the following Regional camps for giving leaders of church-sponsored camps training in camping techniques:

Missouri—May 4-8, 1953, Mound Ridge, St. James, Missouri

Pennsylvania—April 20-24, 1953, Sky Lake Camp, Windsor, New York.

California—(There will be two camps, but we have information on only one)
April 27-30, 1953, Pilgrim Pines, California

Michigan—May 4-8, 1953, Lapeer, Michigan, Detroit Baptist Camp.

North Carolina—May 4-8, 1953, Camp New Hope, Chapel Hill, North Carolina

For further information write to Dr. Edward L. Schlingman, 1505 Race St., Philadelphia 3, Pa.

Personals

PHILADELPHIA, Pa.—DR. KENNETH LORNE COBER has succeeded DR. RICHARD HOILAND as Executive Director of the Division of Education in Home, Church, and Community of the Board of Education and Publication, American Baptist Convention. Dr. Hoiland is now Associate Executive Secretary of the Board. Dr. Cober has had extensive local church experience in all phases of Christian education and has served for the past ten years as the Executive Secretary and the Director of Christian Education for the Rhode Island Baptist Convention.

BOSTON, Mass.—DR. OLIVIA PEARL STOKES has been appointed the new director of the Department of Religious Education of the Massachusetts Council of Churches. Dr. Stokes was for ten years associate director of the Baptist Educational Center in New York, and during the past year was director of the Merrick Community Center, Jamaica, Long Island.

BRIDGEPORT, Conn. — The Rev. FRANK L. HUTCHINSON has succeeded Miss JENNIE M. DOIDGE as Executive Director of the Council for Inter-Church Cooperation of Bridgeport, Connecticut. He has for the past five years been Presbyterian Student Pastor at the University of Pittsburgh. Miss DOIDGE is now on a journey around the world, making special studies for the World Council of Christian Education.

TORONTO, Ont.—REV. PETER GORDON WHITE has succeeded DR. GEORGE A. LITTLE as Editor for the United Church Publishing House. Dr. White has been serving as one of the Assistant Editors.

Dr. Little has for more than twenty years been active in the work of the International Council of Religious Education and the Division of Education. He has served on the Educational Commission and has been a faithful member of the Uniform Lesson Committee and the Committee on the Graded Series. He has also been a leading member of the Editors' Advisory Section and was its chairman a few years ago.

Weekday Church Kindergartens

(Continued from page 18)

contacts, such as home visits, conferences, group meetings, and the sharing of activities.

4. The finances of the kindergarten

In subsidizing the kindergarten, the church should realize that it is making a good investment in evangelism and in religious education. The responsible committee must plan for a budget that will include adequate salaries of trained personnel, equipment, and supplies. This budget may be met by charging tuition and by getting some assistance from the church. It may be necessary to provide tuition scholarships for some children.

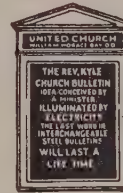
It is better that the Director not be asked to handle the finances of the school, so that she may spend all her time and efforts with the children. The kindergarten committee, or someone designated by it, may be made responsible for business details.

High standards are essential

As the workshop recognized the importance of setting up and maintaining high standards for weekday church kindergartens, there was a growing feeling that such kindergartens should be established and conducted only in those churches willing to meet and adhere to these high standards.

This work calls for full-time professional teachers—not volunteers—and these teachers need special preparation as well as continuing opportunities for training. Following the workshop, it was decided that in this one denomination the training for such teachers was the responsibility of the Presbyterian Assembly's Training School at Richmond, Virginia, which willingly accepted this responsibility. It has tentative plans for the erection of a kindergarten building on its campus, in which to maintain throughout the year a laboratory school as an integral part of its curriculum. These facilities would then be available during the summer for a workshop for the continuing training of workers already serving in church kindergartens.

WANTED—EDITOR— Woman experienced in children's publications, for religious house in eastern city. Pleasant working conditions, forward-looking policies. Theological seminary graduate with specialization in Christian education preferred. Write, stating qualifications and salary expected, to Box 5, International Journal of Religious Education, 79 E. Adams Street, Chicago 3, Illinois.



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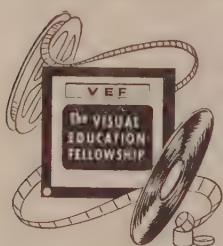
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Against All Flags (Univ.) Errol Flynn, Anthony Quinn, Maureen O'Hara. *Melodrama*. 18th century British naval officer infiltrates Madagascar pirates' stronghold, after incredible escapades and feats of daring conquers all—including the lady pirate captain. . . . Swashbuckling adventures, as extravagant as it is unconvincing. **M,Y**

The Bad and the Beautiful (MGM) Kirk Douglas, Walter Pidgeon, Dick Powell, Barry Sullivan, Lana Turner. *Drama*. Hollywood analyzes itself in story of perfidious producer who in achieving success exploits talents and beauty of others, drops them when he no longer needs their help. . . . Details of movie making incidental to plot are interesting. Somewhat perfunctory performances are adequate for story, but leave motivations undefined. Film cannot quite discard the idea that ruthlessness should not be too seriously condemned if it gets results. **M,Y**



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***Bear Country** (RKO, Disney) *Documentary* in "True-Life Adventure" series, which presents actual scenes, in technicolor, of animals going about their daily business of living. This one takes a (composite) mother bear and her cubs through the two years before the family separates. . . . In addition to revealing interesting and not too widely known facts, film offers intelligent commentary, frequent humorous sequences, magnificent scenic backgrounds and a wonderfully synchronized symphonic score. Worthy of its distinguished predecessors—"Seal Island," "Beaver Valley," etc. *Not to be missed.* **M,Y,C**

The Clown (MGM) Tim Considine, Red Skelton. *Drama* on father-son loyalty theme recalls Beery-Cooper film, "The Champ," of some years ago. Here the father is a once famous vaudeville comic ruined by alcohol, whose love for his son can't compete with his weaknesses when comeback opportunities arise. . . . *Blending of pathos and slapstick* presents a juvenile actor in a surprisingly restrained performance, Skelton in new type of role. **M,Y**

Bwana Devil (Arch Oboler Prods.) Barbara Britton, Nigel Bruce, Robert Stack. *Melodrama* based on true incident in British development of east Africa—how man-eating lions held up building of railroad through the jungle. . . . Film is of interest mainly because it is first feature-length production in "Natural Vision"—one of the widely heralded three-dimensional processes. Unlike "Cinerama," this requires wearing of spectacles by audience. *Interesting as a curiosity*, but the technique is not yet satisfying: only occasionally is the new dimension apparent, and there are frequent distortions. Setting is exotic, effective; story is clumsily edited, becomes tedious. **M,Y**

†**Come Back Little Sheba** (Par.) Shirley Booth, Burt Lancaster. *Drama*. In presenting crisis after 20 years in drab lives of mismatched married couple, film sets forth their private miseries through view of her immaturity, slatterniness, pathetic hunger for affection, his latent alcoholism, frustration at early abandonment—for her sake, he believes—of a promising career. . . . In a way, a sordid tale. But its

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treatment and interpretation are so compassionate, discerning, that it becomes a memorable and honest comment on an all-too-common type of human deterioration. **M**

†**Forbidden Games** (French) Brigitte Fossey, Georges Poujouly. *Drama*. Side-light on war's tragedy in story of small girl who sees her parents killed in high-way bombing, takes refuge with crude peasant family where she finds security for a time in understanding sympathy of boy who indulges her fears and fancies. . . . Contrasts innocent outlook of the children on death and humanity with meanness and superstition of their somewhat brutalized elders, is a sardonic comment on man's torturing of himself and his fellows, at the same time suggests a better way. *Sensitively done.* **M**

The Four Poster (Col.) Rex Harrison, Lilli Palmer. *Drama* based on stage play of same name presents story of a marriage (paralleling first half of present century) through seven episodes set exclusively in couple's bedroom. . . . Technically ingenious, since despite possibility of flexibility through camera, two characters and sketchy episodes must bear the whole story. Pleasant enough performances in a talky, rambling film whose brightest spots are the U.P.A. animated cartoons inserted to indicate what goes on outside the four walls. And the cartoons' gay satire clashes with sentimental mood of film. **M,Y**

***Hans Christian Andersen** (RKO; Goldwyn) Danny Kaye, Jeanmarie, Joey Walsh. *Musical* builds colorful fable on fictionalized incidents in career of the Danish fairy tale author as frame on which to hang ballets, ensembles, songs based on his stories. . . . Abjures fact or even plausibility for fancy, creates a technicolor tidbit, handsomely set, spirited, heartwarming—and above all tuneful. **M,Y,C**

Leonardo da Vinci (Pictura) *Documentary* on order of "The Titan" tells the story of the Renaissance artist-philosopher-scientist as camera travels over his native countryside, shows examples of his painting, statuary and engineering sketches. Made with cooperation of French and Italian education ministries and the Metropolitan art museum. . . . Although more or less static, as a film of this kind must necessarily be, with aid of effective commentary this is *informative, entertaining* fare. In color. **M,Y,C**

***Peter Pan** (RKO; Disney) *Cartoon* presents altered J. M. Barrie story in adventure of three children who are taken on a dream-visit to "Never Land" by the "boy who never grew up." . . . In conventional Disney style, *delightful fantasy* creates some memorable cartoon characters, is lilting, light hearted, tuneful. **M,Y,C**

Thunder in the East (Par.) Charles Boyer, Deborah Kerr, Alan Ladd. *Melodrama*. Adventure tale set in small Indian state where, in tumult attendant on departure of British after independence, pacific prime minister confiscates arms brash American trader seeks to sell him in face of attack by cruel tribesmen. . . . Considerable brutality in *routinely developed melodrama*. Unfortunately, climax is a repudiation of passive resistance, has the effect of deprecating any philosophy of neutrality and sanity. **M,Y**

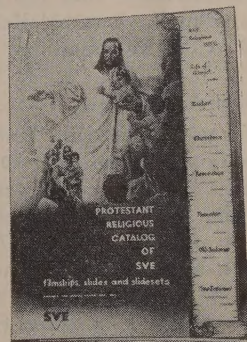


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Audio-Visuals for Vacation Church Schools

VACATION church school time allows us freedom to use audio-visual materials more readily than in the Sunday church school periods. Let us make the most of it.

First of all, of course, is the selection of an area of study for each department. Some schools decide to have a general theme with each grade or group studying some phase of it. Many vacation church schools will be majoring this year on a study of Jesus. The Cooperative Vacation Church School Texts provide guidance for kindergarten, primary, junior and intermediate departments, with special attention given to the age-group interests. The same thing is true for a theme dealing with Our Bible Heritage; God and His World; The Church; Personal Relationships; and Wider Relationships.

Using Audio-Visuals

Some materials are best used in a specific age-group only. Other audio-visuals may be used for general group viewing and then additional specific group use. The filmstrip *The Life of Christ* in color, with a reading script, may be used at a session for the entire school. Then some frames may be re-used in the primary department. Some frames have specific application to the course of study for the junior children. Still other frames should be used again with the intermediate group.

Another illustration is the use of the motion picture *Finding God in Your Own Back Yard* (16 mm. color, 13 min.). The kindergarten or primary department might well use the film in its own group first and then arrange to pay the additional rental fee for multiple showings, to keep it another day for sharing with the en-

tire school.

Some Suggested Materials

It would be difficult to provide a list of materials which would prove practical for each school because the selection of courses for use in the vacation church schools varies. However, I will attempt to list a few things below, classified under the headings indicated in the opening paragraph. These are taken from the *Audio-Visual Resource Guide for Use in Religious Education*, in which a comprehensive listing of audio-visuals classified according to the objectives of religious education, may be found.

Remember to order your materials early. It is not too soon to place advance requests for the booking of certain films and filmstrips. The *Audio-Visual Resource Guide* will tell you where to send your orders. Please do not send orders for materials to our office. Order all filmstrips from your denominational centers.

Theme: Jesus

The Life of Christ (filmstrip with reading script) Primary-Intermediate.

The Life of Christ (slides, Elsie Anna Wood) Kindergarten-Intermediate.

A Certain Nobleman (16 mm. sound, black and white, 18 min.) Junior-Intermediate.

Fishers of Men (16 mm. sound, B & W, 20 min.) Junior-Intermediate.

Child's Tour of Palestine (filmstrip, B & W, reading script) Primary.

Thanksgiving with Jesus (filmstrip, color, reading script) Primary.

Childhood of Jesus (16mm. sound, B & W or color, 15 min.) Primary and Junior.

Theme: Our Bible Heritage

Two Thousand Years Ago (16mm. sound, B & W, also filmstrip). Primary-Intermediate. 1. The Home 2. The Day's Work 3. The School 4. The Travelers 5. The Synagogue

The Good Book (filmstrip with record) Intermediate.

The Story of the Bible (filmstrip, B & W, reading script) Junior-Intermediate.

Isaac of the Tents (filmstrip, B & W, text-on-film) Kindergarten-Primary.

Elisha and The Lady of Shunem (filmstrip, B & W, text-on-film) Kindergarten-Primary.

The Lost Coin (filmstrip, B & W, text-on-film) Kindergarten-Primary.

Twenty-Third Psalm (slides) Junior-Intermediate.

Moses and His People (16 mm. B&W or color, 13 min.) Junior-Intermediate.

Moses and the Ten Commandments (16 mm. B&W or color, 13 min.) Junior-Intermediate.

Moses in Egypt (16 mm. B&W or color, 13 min.) Junior-Intermediate.

Builders of the Early Church (slides, color) Primary, Junior-Intermediate.

Old Testament Series (slides, color) Primary-Intermediate.

Teaching the Bible to High School Youth (filmstrip with record, B&W) Teachers.

Theme: God and His World

Creation According to Genesis (16 mm. color, 10 min.) Junior-Intermediate.

Primary Science Series (16mm. sound, color) Primary-Junior. 1. Spring on the Farm 2. Summer on the Farm 3. Autumn on the Farm 4. Winter on the Farm.

God's Wonders in Your Own Back Yard (16mm. color, 19 min.) Primary-Intermediate.

God's Wonders in a Woodland Brook (16mm. color, 19 min.) Primary-Intermediate.

God Gave Me Eyes (slides, color, reading script) Kindergarten

God's Wonders in Flowers (16mm. color, 10 min.) Kindergarten-Intermediate.

Many other materials will be found in the Guide. You may secure the *Audio-Visual Resource Guide* by becoming a member of the Visual Education Fellowship. Membership is \$5.00 per year to an individual or to a local church, and previous issues of *The Guide* may be secured for an additional fee of \$1.50.

Promotion

To help promote the holding of a school there is a filmstrip *It Can Happen in Summer* (black and white, reading script) which normally sells for \$2.50. The Visual Education Fellowship¹ has a special premium offer to new members. For \$6.50 you may receive the latest edition of the *Audio-Visual Resource Guide*, monthly *Evaluation Bulletin*, quarterly *VEF Newsletters* AND the filmstrip *It Can Happen in Summer*. (\$8.00 entitles you to all three parts of the Guide along with the other publications.)

¹At 79 East Adams Street, Chicago 3, Illinois.

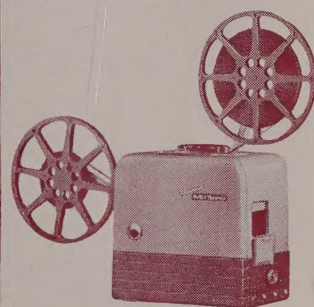
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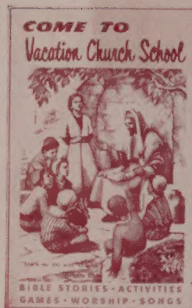
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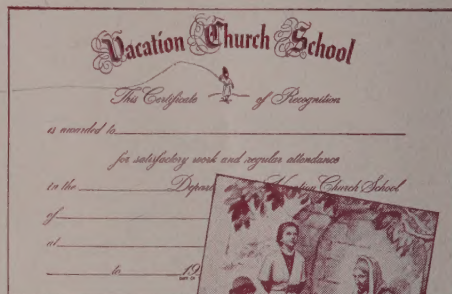
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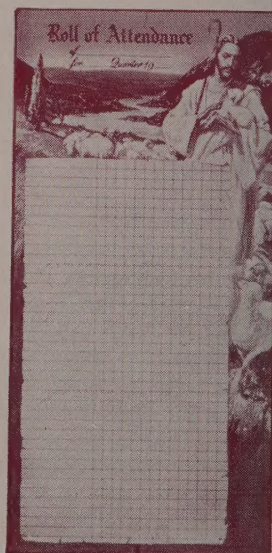
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